THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

SOME OF THE DELEGATES — SIXTEENTH CONGRESS,
IARF, CHICAGO, AUGUST 9-13

Volume CXL September, 1958 Boston, Mass.

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Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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PUBLISHED Monthly, at $3.50 a year. Postage prepaid in the United States. Postage to Canada 50c; in other countries, $1.50. Single copy 30c.

ENTERED as second-class matter at the post office in Boston, Massachusetts. Acceptance for mailing at second-class rates of postage under that act of March 3, 1879 (section 520, P. L. and R.).

PUBLICATION OFFICE, 16 Beacon Street, Boston 8, Massachusetts.

The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

September, 1958 — No. 9

On our **cover,** we present some, but by no means all, of the thousand religionists attending the Sixteenth Congress of IARF at Chicago. They are shown against the background of Rockefeller Memorial Chapel on the campus of the University of Chicago.

The editor is indebted to the Rev. Dana E. Klotzle and to Mrs. Jane Riley for their generous and invaluable assistance in preparing the report of this Congress, **Members of Five Religions Worship and Study Together.**

Dr. André Bouvier, Geneva, Switzerland, preached the Congress sermon, **One God and Father,** the text of which we are happy to present.

The **Honorable Justice U. Chan Htoon** of Burma, associate justice of his country's supreme court, spoke for his religion, explaining how **Budda Dhamma Serves Mankind.**

Sir Muhammad Zafrulla Kahn, one-time foreign minister of Pakistan and leader of Pakistan's delegation to the United Nations, presented **The Contribution of Islam to the Solution of the World's Problems.**

Rabbi Solomon B. Freehof, Rabbi of the Rodef Shalom Temple, Pittsburgh, Pennsylvania, spoke on **Liberal Judaism and the Modern Need.**

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Members of Five Religions Worship and Study Together

J. Chuter Ede, President, IARF, 1956-1958

OVER one thousand delegates from eighteen nations and representing five of the major religions of the world assembled on the campus of the University of Chicago for the Sixteenth Congress of the International Association for Liberal Religion and Religious Freedom, August 9-13, 1958. Delegates and friends registering included, in addition to liberal Christians, representative Buddhists, Jews, Hindus and Moslems.

Dr. Dana McLean Greeley, president of the American Unitarian Association, presided at the welcoming dinner. Dr. Greeley presented representatives of the sponsoring organizations. Dr. Greeley welcomed the delegates for the American Unitarian Association and presented representatives of the other sponsoring organizations. Dr. Philip R. Giles spoke for the Universalist Church of America; Dr. Ernest W. Kuebler for the Council of Liberal Churches; and President, Arthur Cushman McGiffert, Jr., Chicago Theological Seminary. The co-chairmen of the local hospitality committee, Dr. Leslie T. Pennington and the Rev. David H. Cole, were introduced and presented to the delegates.

The first public meeting on the five religions was held in the Rockefeller Memorial Chapel, Saturday evening. Dr. Carleton M. Fisher, President of the Universalist Church of America, presided and presented the speaker, Dr. Wilhelm Pauck, professor of Church History, Union Theological Seminary, New York City. Speaking on *The Prospects of Protestant Liberalism,* Professor Pauck said in part: "Protestantism will remain the dynamic movement in Christianity that it has been only if liberalism, particularly theological liberalism, actually comes to determine the life of the Protestant churches. There is good hope that this may be so. But at the same time, there are many obstacles in the way of the real triumph of theological and, generally speaking, of religious liberalism in Protestantism. If this victory should not take place, then the prediction of Schleiermacher will come true that religion will become an ally of barbarism while science will be coupled with unbelief."

The texts of the addresses at the remaining public meetings, made available to this magazine, appear in the pages of this number.

The sermon at the Sunday morning service of worship, *One God and Father,* was preached by Dr. Andre Bouvier of Switzerland. The afternoon session brought the first meeting of the six simultaneous discussion groups which carried throughout the conference.

At the business meeting, Tuesday, August 12, Dr. Ernest W. Kuebler was elected president of the IARF. Dr. Kuebler succeeds the Right Honorable J. Chuter Ede of England. Mr. Ede continues as a member of the executive committee. Elected to the executive committee were the Rev. Dana E. Klotzle, Boston, Mass., and Professor Friedrich Heiler, Marburg, Germany. Dr. Hideo Kishimota, Tokyo, Japan, and the Rev. Georges Marchal, Paris, France, were re-elected members of the executive committee.

The five organizations granted membership represent the largest number ever to seek membership at any one IARF congress, delegates were told. They are the Green Street Monthly Meeting of the Religious Society of Friends, Philadelphia, Pennsylvania; the "Old Catholic" Congregation, Krakow, Poland; the Evangelical Lutheran Church of Surinam (Dutch Guiana); the Free Religious Society of Offenbach, Germany, and the Rhineland Free Religious Society, Mainz, Germany.

The six panel groups, which met daily, reported their findings and resolutions at a plenary session of the Congress, Wednesday afternoon, August 13.

The panels were made up of groups concerned with six specific areas of religious concerns: 1. Philosophy and Theology; 2. Growing Tensions; Social, Racial and Religious; 3. Science in the Modern World; 4. Worship, Education and the Arts; 5. Ethics and International Relations; 6. Human Values and Economic Forces.

Preliminary to the declarations and resolutions, the panel reporters presented a statement on the Congress theme, *Today's Religions Can Meet the World's Needs Today,"* summarized herewith.

Today's Religions Can Meet the World's Needs Today

This is the theme of the Sixteenth Congress of the International Association for Liberal Christianity and Religious Freedom (I.A.R.F). In adopting this theme the Congress makes a bold claim. It is by no means a claim of present accomplishment. Rather, it is a claim upon the future. It is the expression of a faith. It is the expression of a confidence in the resources that are available to men of contrite heart, to men who in the spirit of Jesus and of the great prophets of all religions are willing to take risks for the sake of their faith.

We would be people of contrite heart, for we recognize that, in the face of the needs of men, religion today — including our own — has served to divide men as much as to unite them in human community. Similar divisions also appear between men who hold to a religious faith and men who believe that they must reject any religious faith. This divisiveness is due to our arrogance, including the arrogance of apathy.

It is easier to split the atom than to change or break old habits of thought and action, or to escape the bonds of our inherited culture or of our neighbors' opinions. New ways of understanding and cooperation cannot be found unless a new attitude of openness is adopted — an attitude ready to receive new insights and experiences, and to respond to them. We cannot find new ways unless we are willing to surrender our arrogance for the sake of newness of life. Only this attitude of openness can render us self-critical and disclose new possibilities of meeting responsibility.

In adopting the attitude of openness we recognize that none of our religious symbols adequately represents the resources of human fulfillment. All of our symbols are human creations; they come and go with time; they cannot be exempt from criticism; they must be understood anew; and sometimes they must be replaced.

Yet something more than openness is needed. Something more than the desire to overcome provincialism is required.

Men of the liberal faith are open not only to each other and to other religions. They are also open to what we call God — or the infinite, or the eternal, or the spirit — that which transcends and judges all religion and culture and which ever finds new and tangible expression in new situations. Each of these concrete expressions — material or verbal — will be lost in time, but there remains imperishable that transcendent reality which is embodied like a flame in the flow of changing things and symbols.

Each of the world's religions reflects this undying flame in its own way. Each possesses its characteristic perspectives which have taken shape through historical development and experience. Indeed, within each of the religions a certain variety of perspective obtains. We neither wish nor expect the varying perspectives to disappear. Nor do we expect them to lose their identity in synthesis or syncretism or "religion in general." The basic perspectives must be maintained in their own dynamic integrity.

The liberal religious outlook is freedom-loving, freedom-seeking, freedom-giving. This search for freedom calls for communication between the great traditions and perspectives, for the dialogue that elicits creative integrity. Through sympathetic conversation between perspectives, there emerges new mutual understanding, new discovery of the latent meanings of the perspectives, and new recognition of common responsibilities. Of such genuine dialogues we refuse to predict or to prejudge the outcome. To prejudge is to impede or pervert the conversation. Genuine conversation leads to new possibilities. Precisely this confidence in communication is the confidence that a power greater than ourselves, and greater than we know, works when we respond to its demands. It is out of this conversation with others and with the transcendent that integrity overcomes arrogance with creative love.

But the conversation between the perspectives does not take place in a vacuum. The conversation must concern itself with the vital needs of men. Otherwise, it can become a form of escapism.

Where the vital needs of men are recognized and served, there genuine religion is present, — whether its language be secular or sacred.

Philosophy and Theology

All of man's great religions have changed through the centuries as new knowledge and mutual contact required. Our goal is understanding between the historic faiths. Rightly conceived, this will reduce tensions and eliminate unessential and diverse ideas and practices.

To us, understanding is only possible when we begin with sympathetic appreciation of the attempts of all men to comprehend their cosmic and human surroundings, and when we reject all claims to possess final truth. Our world is, in fact, changed by the process of our coming to know it, and this, in turn, continuously changes us. We help this highest human growth by the critical appropriation of all the insights of the traditions and the equally critical abandonment of all that blocks human growing and knowing.

Our liberal tradition has flourished when certain tendencies have been dominant. The rejection of dogma has never been an end in itself, but has appeared when the dynamic quality of truth and experience was recognized, and when it was seen that men could only discover more truth in a climate of freedom. Free men are no longer permitted to coerce others, but know that they must persuade men by reason.

Theology is the attempt to think critically about the religious life of the community. At the same time, such reflection reconstructs the community. Although liberals do not insist upon any particular theological system, they have always been aware of the need for

theological thinking. The traditional theologies, developed in static, pre-scientific and pre-industrial cultures, have been unable to help modern man solve modern problems. Liberal religion therefore, and liberal theology, have an increased relevance in today's world.

Resolution 1 Whereas the IARF is committed to furthering the dialogue among the religions as a means of better human understanding and development, and

Whereas we have profited from the experience of the Ecumenical Movement in providing opportunities for dialogues within vocational groups, and

Whereas this Congress has pioneered in bringing representatives of several faiths together to deal with vocational and professional problems,

Be it resolved that member groups use all means available to continue these interreligious dialogues on local levels. Adopted

Resolution 2 Whereas theology has been and is the intellectual expression of organized religion, and

Whereas the liberal churches must re-examine and restate their faith in contemporary terms, and

Whereas the liberal churches, if they are to be true to their genius and traditional concerns, must once again participate in the theological conversations within and beyond Christianity,

Be it resolved that we call upon our member groups, and, especially, the clergy and lay leaders of member groups, to

1. recognize the need in these days of theological relevance
2. inform themselves of contemporary theological concerns and issues,
3. deal seriously with the questions currently being raised in theological and philosophical circles.

Adopted

The Growth of Tensions — Racial, Cultural, Religious

Millions of people the world over have become unwilling to submit to fate. They realize that they need not inevitably suffer poverty, nor accept indefinitely outrages to their dignity as human beings. Their refusal to accept many long-standing denials of their basic needs is however meeting with the continued and sometimes the increased resistance of defenders of the old arrangements. This conflict causes mounting tensions; and they will continue to mount until the denials of men's basic needs are reduced or ended.

Traditional religions that taught submission to an unalterable fate are losing their power, or are becoming transformed into movements for change. In contrast to religions of resignation and submission, liberal religion kindles man's "Divine discontent." It encourages men's hope for a world of open opportunity — a world that will meet man's basic needs, tangible and intangible.

To meet his tangible needs for food, shelter, medicine, man must learn an ethics of competence, of measurable achievement and success — with its accompanying fears of incompetence, poverty and failure. But man's intangible needs for love, attention, communication, for respect and self-respect — these needs cannot be met unless he learns also another kind of ethics which must extend to persons of all conditions, colors, and levels of attainment.

Here liberal religion has a double task. It must aid the victims of oppression, to the extent of its abilities; and it must not forget the spiritual needs even of the oppressors. It must strive to end the practice of discrimination and it must help all concerned to recover a sounder basis for the meaning and worth of their actions.

None of us can stand aside from the struggle to provide equal opportunity and to prevent denial of human needs. We are called to it by our enlightened self-interest; we must combat the causes of tensions that injure our communities, and we stand to gain from the promise of new creativity released among those liberated from oppression.

International Tensions and Peaceful Change

Experience in interpersonal and intergroup relations is relevant to conflicts between nations and between regional groups of nations embracing rival ideologies. Acknowledging that the people of the world are too widely separated by circumstance to accept at this time the close community of a common government, we suggest these as our common ground in the quest for peace.

1. Dedicated to the living values of our traditions, we should meet those who differ from us with confidence, but without hostility or contempt. Not only by our actions, but even by our thoughts, we must treat them with respect, indeed, with love, never as fools or as enemies. We must give first rank to our common goals. Only if we thus transcend the moods of fear and disdain, have we a chance to transcend the political sterility of the cold war and its threat of mutual nuclear extinction.

2. Many of those of us who accept a prudential morality of weighing the evil of war against the evil of conceding what might have to be conceded to avoid war, feel that sometimes war may be the lesser of these evils. But as the nature of the alternatives changes, this balance of evil must ever again be reassessed. We cannot exclude the possibility that war may become the greatest evil and that the pacifist position may become the realist position.

3. Change in all group relations may occur under the pressure of necessity and power, but without destructive violence.

The best present hope for national security and peaceful change is through perseverant negotiation and through a stronger UN, in which the aims of rival nations and blocs may find creative accommodations for their clashes of interest.

Science In The Modern World

Science and religion should contribute continuously to each others' development. Of science we may say:

1. It fosters an attitude of flexibility and tentativeness that preserves the continuity of the scientific process and prevents its being frozen in any one of the scientific theories in which it may be embodied for the time.

2. It aims at the achievement of knowledge that can be verified and shared.

3. It is cumulative and self-corrective.

4. It increases human powers for insight and action. The scientific attitude of mind demands the cultivation of insight, awakes a sense of awe, and gives to life an indispensable dimension of adventure and zest.

Of religion we may say this in relation to science:

1. It brings to life a deep awareness of significance and purpose. The commitment to truth as a value, including scientific truth, is in its nature religious.

2. It encourages man to seek transforming and creative experiences.

3. It offers man a path to fellowship.

4. It arouses man's concern for important issues and inspires him toward individual, social and universal fulfillment.

5. Finally, religion generates in man a sense of obligation and commitment to values greater than himself, and inspires him to utilize the sciences for the fulfillment of life.

Religion and science share a world in common. The spirit of free inquiry and constructive skepticism, contributes to scientific progress and is essential to an evolving civilization. This dynamic spirit is applicable to all fields of human thought and action, including the social sciences, humanities and religion.

Worship, Education and the Arts

Resolution 1 WHEREAS Historically, liberal churchmen have emphasized an intellectual approach to religion and tended to neglect the use of the arts:

AND WHEREAS the arts embody unique powers of expressing the religious awareness of men:

AND WHEREAS in some congregations in various parts of the world fresh and challenging experimentation has been undertaken:

BE IT RESOLVED that we commend our member societies more serious consideration of the full and creative use of all the arts in worship and in church life:

AND FURTHER, that the IARF establish a Commission on Art and Religion, to stimulate research and exchange of information, and publication of findings. Adopted

Ethics in International Relations

In the area of international relations tensions between moral aspiration and political necessity are profound. Today, as in the past, the realities of aggressiveness and misused power stand against man's ancient vision of peace with justice among nations. The ideal is thus conditioned by the real and what should be may be frustrated by what can be at any given time in history. In this situation no general prescriptions for the triumph of virtue solve the problems of our age.

But despite these difficulties, the relevance of morality for international relations is more real today than ever before. The thermonuclear revolution has made possible the destruction of the human race itself. National power, unrestrained by morality, has brought the world to the brink of catastrophe. To rescue it ethical sanity must be reasserted and made to prevail among the nations. Here religious groups, as the major bearers of the ethical traditions of the world, have a historic responsibility.

The following are some immediate steps that should be taken to direct a stronger measure of moral realism into international life:

1. The present situation in Lebanon and Jordan indicates that a permanent U.N. observation and policing arm would often be useful and more satisfactory than the forces of any one nation or of any combination of nations in effectuating mediatory and restraining functions between nations and between factions within nations which resort to arms. We therefore urge the U.N. to set up a standing police force, similar to that now temporarily serving in the Suez region.

We are convinced that the U.N. should be constantly strengthened. A useful study of this problem may be found in the recently published program which Grenville Clark and Louis B. Sohn have presented in their well-considered book, "World Peace Through World Law."

2. We urge that efforts, preferably through the U.N., be intensified to achieve in Central Europe a graduated, qualitative and quantitative withdrawal of military power.

3. Given the growing lethal power of modern nuclear and conventional weapons, a world arms control agency under the U.N. should be established to control and enforce the progressive and universal reduction of both nuclear and conventional arms.

4. The increasingly complex problems that confront democratic countries call for a well-informed population. Secrecy and dishonesty by those in public office in dealing with the information in their hands generally endangers the people's freedom to make ethical, sound, and confident decisions on many issues of vast significance to them and to their children.

Human Values and Economic Forces

True religious power is working where the community of freedom, integrity and love is being formed. Thus, as religious persons, we must judge economic forces in terms of their effect on the human person.

Whether the theme of this Congress — "Today's Religion Can Meet the World's Needs Today" — is justified depends in large measure on what we as individuals do to resolve the conflicts between human values and economic forces caused by the political pressures resulting from the struggle for power and votes.

There are no more crucial relations among the world's peoples than those involving economic needs as aspirations, and there is no more crucial role for mankind's religions than that of mastering and guiding economic forces so that they will not overwhelm and degrade human rights and freedoms.

Because of understandable differences of outlook among the world's peoples, it is not only desirable, but necessary, that economic aid be planned, pooled and administered, as largely as possible, through the United Nations and its several specialized agencies, where countries are represented on an equal basis, and where suspicion of motives may be minimized.

There are, and we welcome the likelihood that there always will be, great diversities among the cultures, civilizations and religions of earth, but there are few, if any, basic differences among the human beings who compose them.

One God and Father

André Bouvier

One God and Father of all, who is over all, and through all, and in all. (Ephesians 4, 6.)

I. Over-All

THERE are three characteristics common to the Vedas (Upanishads) and to the prophetic religion: God is *One,* God is *Spirit,* God is *all to men.*

This Oneness or supreme unity of God is the first cornerstone of our conference. This Oneness unites us all, no matter from where we come and what our particular horizon is. We are not here to discuss whether Brahman or Atman are more a state, a space than a power like Allah or Jehovah, we have to start from the fundamental conviction that the One is over all, through all and in all.

(a) *All definitions,* all endeavors to define this God universal, one and unique, are certainly fascinating for the comparative science of religions, for the philosopher and for the theologian, but they remain eternally and definitely inadequate. In saying this, I simply remind you of the effort of seizing the revelation in its purity, as the expression of a sincere religious experience, in disengaging it from the myth, according to Bultmann. The myth is a very valuable expression of faith, but we want to go through it and to apprehend the divine reality in itself. God Father of all is, for each of us, a myth of an infinite value, because it may cover all manifold attributes by which we try to design the Holy of Holy; it opens to us the understanding and feeling of the filial relation between the great Revealers of God, especially of the unique spiritual relationship of Jesus to God, but this symbol, by no means, must limit our sympathy and comprehension of other expressions of faith in the world. It is the utmost temptation for the pious man, to substitute the myth, the definition, the dogma about God for God Himself; *Eritis sicut dei,* ye shall be like gods, whispers the Arch-Tempter.

(b) *God is Spirit,* this is the second, a universal experience of the high religions, whatever the ways along which they ascend upon this summit of divine revelation. Whether the spirituality of God is opposed to matter, as in the Upanishads, or as the transcending Creator of nature, as in Mosaism, He is Spirit, and those who want to adore Him must do it in Spirit and Truth. With the strong monotheism of Jesus and of Mohammed, we are on the solid ground of liberal religion, in asserting, with a quiet conscience and a full conviction, that every attempt to define and to imprison the unique and spiritual divinity in a mode of thought or in a temple of rite is but a tower of Babel. God is Spirit, and that is all.

(c) *God is all to man.* The sense of life is to possess Atman-Brahman. The existence of man, his toils are naught if they are not converging to the one thing needed. And Jesus says similarly: "Seek ye first His kingdom and his righteousness." Seven centuries before Christ, perhaps in the time where the great heralds of Israel rose, the great Yajnavalkya, who perfected the mysticism of Atman-Brahman, expresses his delight of the union of soul with the Eternal, Atman, in the Brihad-Aranyaka-Upanishad: "Verily," says he to Maitreyi, "the soul is everything. Whosoever has seen, heard, understood and known the soul, knows everything in this world." Of course, we do not minimize the strongest contrast in both mysticisms, oriental and occidental, between the quiet contemplation of the Unique, in the abstraction of all contingent reality and the strong ethical and dynamic conception of the Peoples of the Book, as the Koran calls them, but the unity of the Spirit in the God unique, and the spirit of man, the creatures, touched by the divine Spirit, is above these ways which all meet on the pike of absolute Truth and ineffable Reality.

God is all, this is our belief, our will, our program. All being concerned by the will of God, all being called to grace and salvation.

II. God is Spirit

If the transcendence of God, over all, universe, nature and mankind, unites us all in the same belief and in the same obedience, notwithstanding our many ways of a perception, expression and adoration, the God committed to man, *through all,* amidst all, for action and co-operation, is the gift of our Western Revelation. He is the Creator, and we are His creatures. He is the Demiurg working on in His workshop, and we are operators with Him. As Kepler puts it:

> Sovereign operator of the world, by what wonder is it possible that the sons of Adam, small, powerless and weak, inhabitants of a narrow earth, have constrained thee to make such a case of them? Thou carest for them beyond their merits, Thou drawest them to the sublime. It is not, indeed, to a divine race that Thou confers such honours. Thou puts on the glorious head of man the diadem; he is king over the works of Thy hands. The celestial spheres and their courses, all which dominates him, Thou submits it to his reason.

But the imperatives of his conscience bind man more closely to God's purpose, humility, righteousness and peace are the divine orders to man, and no inspired believers, no heralds of Revelation have been more insistent, tragic and powerful than the Hebrew prophets, in their claims for obedience to the Holy:

> He hath showed thee, O man, what is good, and what doth Jehovah require of thee: but to do justly, and to love kindness, and to walk humbly with thy God.

Such is the Gospel of the old Alliance, which Jesus has resumed in the lapidar formulation of all commands: the love of God is indissolubly bound with the love of the neighbor. This brings us to the core of our purpose: "The Religions of the world can meet the needs of the world today."

Kirtley F. Mather, your great geologist of Harvard, has shown us that every geological period has manifested itself through a greater and more differentiated cosmic energy. This progressive enrichment, this ascending evolution cannot be dissociated from the notion of teleology, i.e. of an activity towards a goal. We are led to postulate a cosmic will, immanent in things, more practical than logical, supple and contingent, but unceasingly initiating new forms. This is what Bergson calls the creative activity, Lecomte du Nouy the Anti-Haphazard, and we, Incarnation. How is our belief in a God unique, Spirit, Father of all, over all, to be realized through all? We believers of all faiths must say with Whitehead: God is indispensable as principle of concretization (*Science and the Modern World*). The world is not only thought, he is also will.

And we are amazed to hear men like Ed. Le Roy, the French scientist, affirming that God manifests Himself through His personalizing activity (*Le Problème de Dieu*) or your Shailer Mathews, in his book on *The Growth of the Idea of God,* stating that there must be in the world "personality-evolving-activities." Thus, God appears as the supreme willing personality, and here we join Confucius and Zoroaster.

In order to meet the world's need today, we must be led by the strong belief that God is Savior among all: it means that it is through all that the way of salvation must be shown. There is no need to stress our responsibility as believers towards the unprivileged countries. Let us, indeed, first drop such a contemptive and pharisaic expression as undeveloped or underdeveloped countries. If two thirds of men starve, it is not due to their underdevelopment, but to their lack of privilege, the privilege of each man for his daily bread.

In his plea for an international economy, Gunnar Myrdal, the Swedish economist and leader of the U.N. Economic Commission for Europe, claims that "the Christian must rack his brain and work hard and help solve the problems." He demonstrates eloquently the *need for integration* on a world-wide scale, "which," he says, "is the realization of the old Western ideal of equality of opportunity, and more specifically, of equality of economic opportunity."

The obstacles against this world-integration are, first, economic nationalism, and, second, the growing gulf between the rich "upper-class" countries and the poor, "proletarian" countries. Myrdal recognizes the amazing generosity of America, and we know, better than anyone, the debt of permanent gratitude we owe to this country. But, he says, not only a series of hardcuts from the wealthy — and this means also those of other continents — will answer the growing demands of the unprivileged. There is the manner, and the spirit in which help is extended, as important as the help itself! The author recognizes idealism on the Western side, but the style of ancient charity is outgrown. Besides, the workers, whatever their business, must be ready to share the poor existence of the unprivileged, and not come like pashas in their misery. This means that we need a new international trade, in allowing the unprivileged countries to find themselves, first, in a certain autarchy. Only a substantial progress will avoid disaster, concludes Myrdal. "It is impossible," he says, "that short of a number of near-

miracles, few unprivileged countries will succeed in attaining their essential goals. These countries themselves are not yet prepared for the international integration needed."

This has to be translated into moral and religious terms. The great German philosopher and idealist Herder reminds us of the value of enthusiasm: "without it, nothing great has been created on earth. Those who were called enthusiasts and dreamers have served most the human race (1744-1803)."

My brethren, we are not economists, neither sociologists, we have not to solve the technical problems for those in charge, who work very hard indeed, and with all resources of mind for world economic integration. But we must give what we have, and if we have it, let us not be spare with it. God through all, means that we back everywhere the tremendous labor of the helpers through prayer and comprehension. It means also that we are informed and informing our communities. That we believe and show that this mission of liberty, relief and love belongs to the core of our religion.

In connection with the F.A.O., our Swiss organization for extra-European countries, works in Nepal and Nigeria. In the first country, it has put into action milk-farms, cheese factories, the one at seven thousand feet, at the foot of the Himalayas. But soon it appeared that technique was not sufficient. An agricultural school was founded, to train the peasants. A Nigerian student of economical science attests that he got more friends in Switzerland in one month than during his whole year in England. In Tunisia, where the problem of orphans is burning, the report says: "The Arabs have no notion of time, but often the repeated colloquies help to clarify questions and open doors. Our task is not only to furnish the peasants with tools, but to help them, to instruct and direct them in their own work. The Arabs, who have not been blended by propaganda, become confident because they realize that we Swiss have no imperial afterthoughts. They are proud and do not want 'Bakschish-relief,' as they call it; no almsgiving." In Cyrebaica, the report reads also: "A mere technical aid cannot solve problems. It must be supplemented by sympathetic pedagogy. We must help the unprivileged to walk along the evolution of his spirit." The Tunisians, young teachers staying in Switzerland to visit our children centers, recognized themselves that technique is not a value in itself, and that its progress alone, without a spirit, may bring greater evils and favor disintegration."

"These contacts have taught us that we have a mission in the world, provided we remain humble, brotherly and comprehensive," write the Swiss helpers, "the national values of which we are proud are of no influence if we do not live according to them."

These testimonials, my brethren, show us that we can, as believers, give a soul to the international work. Thirty-eight years ago, the great social theologian, Wilfred Monod, claimed: "Il faut donner une âme a la S.D.N." I wish to see in each country here represented the religious communities act as agents de liaison between the helper and the helped and proclaiming: "We back you with our faith, with our creative imagination renewed by the Spirit." We have also to bring the bread of patience, both to the helper and to the helped; patience to the first, for accepting the long way the others have to walk, through revolution and nationalism, to arrive to humanity as a solidarity; patience to the second for our shortcomings, our psychological and ethnical mistakes and the scandal of prodigality in dealing with tongues and races foreign to us. At the same time, let us not stick in sterile penitence, which would be treason towards our Occidental spiritual patrimony, let us not be unfaithful to the prophets and to Christ; let us not mix up civilization and true Christianity. Let us not ignore and negate all the agencies, religious and secular, which have realized splendid crusades of conscience, science, welfare and political liberation throughout the community of nations (Nigeria, Liberia, Ghana, a.s.o.). Our patrimony of freedom through responsibility, of respect of individual life and justice for all, is still of full value if enlightened by the power of the Spirit. Nothing is cheaper than to weep before the wall of Lamentations on the stupid ground of ignorance.

Let us be informed, brethren of the other continents, of all which has been done here and in Europe, for the unprivileged everywhere, and, in that humility born out of faith, we will be able to give a soul to the work, a soul without which all our doings, all our techniques are but a sounding brass, a clanging cymbal:

> Love suffereth long, and is kind; love envieth not; love vaunted not itself, is not puffed up . . . taketh not account of evil, rejoices not in unrighteousness, but is patient." (I. Cor. 13)

This highest virtue of faith, which we must incarnate in practical works, to which we have to climb as to the highest peak of pure religion, is not to be attained without sacrifice. And thus, we are led to our third part:

III. God in all

To make love the inspiring fire of our service, a continuous work, not a momentous and sporadic outburst of sentimental charity, we have to practice the spirit of sacrifice. And sacrifice is the common bond of all religions. As Christians, we still believe, with Soederblom, that Christ is not the sole, but the Unique; the historical Revealer and the mystery of the Cross remain the highest expressions of human sacrifice and divine love. Otto has shown that the unicity of Christianity lies in the reconciliation with God. Troeltsch has insisted upon personal conviction, Heiler upon the sense of the Holy, and Tillich upon the princip of the unconditional, the mystical a priori. If I propose, uniting the general Revelation of which all religions are holders, and the special Revelation of Christianity, the spirit of sacrifice, it is not as a theory, for we are not here to elaborate theorems, but as a common ground of faith and a practical toil for service. Roughly speaking, we see in the idea of sacrifice both the total devotion to God (mysticism) and the total devotion to man (the ethical religions), and we hail the supremest truth in that spirit of sacrifice which claims that love is the highest form of true religion.

Brethren, will we be generous, liberal and faithful enough to acknowledge both the high value of Indian mysticism, which enables us, in our Occidental consecration, to grasp the treasures of inward divine power in man? Such is the meaning of God in all. That means within the depth of our hearts, not syncretism, which is treachery towards our own beliefs, not even the search of a common denominator, but, through love, the spiritual agreement on a common ideal ground, which, I think, allows our meeting, our communion in the Spirit, and our common work to fulfill the purpose of this conference, namely, *sacrifice*. This attitude, to me the deepest of the believer, for it is both total dedication and obedience to the God universal, includes also the sacrificium intellectus, the sacrifice of our ideas, our doctrines, our formulas . . . this should be easy for liberal believers, who know that truth outgrows and transcends every formulation.

Sacrifice unites man with God, sacrifice unites man with men. Above justice, which we must pursue, but of which we know that it never will be ripened to perfection on this earth, sacrifice through love breaks the infernal circle of egoism, misunderstanding and hate. Here is the place to listen to the sublime prayer attributed to Saint Francis:

> O Lord, help me to seek
> not so much to be consoled than to comfort,
> not so much to be understood than to understand,
> not so much to be loved than to love,
> for it is in giving that one receives,
> it is in dying that one is born
> again to eternal life.

We are still more happy to meet Prof. Th. Siegfried, of Marburg, one of our great European liberal leaders, when he says that the dialogue between the highest creeds is only possible through most serious insight in the religion of the other. Mutual frankness and reciprocal respect, attitudes which are also created by the spirit of sacrifice. Otto has demonstrated that, on the field of comparative religion, we cannot reach an absolute; but this does not exclude conviction. And here Siegfried joins, in speaking of a personal Absolute, by which the true believer feels bound. If we think that spirit of sacrifice is the highest expression of religion whatsoever, we are ready to be obedient, together, to the mutual call, because the spirit of sacrifice is also humility.

Brethren, at the beginning of this momentous session, which shall demonstrate that, united through faith, we will serve united, let us say with van der Leeuw:

> Before God everything must be eternal.

Let us repeat with Goethe:

> Whosoever who wants the Highest, must will the Whole.

Let us remember that there is a parable of the Prodigal Son both in the Lotus-Sutra and in the Gospel of St. Luke, the first seven hundred years after the death of Buddha. We will hear also that the Infinite is the Unknown, the Ineffable whom no words can enclose, as in the Japanese Buddhistic Zen-religion:

> How could we seize the glimmer of the moon in the dancing water?

We know that in 1578, for the first parliament of religions, the emperor of India, the Mongol Akbar, had erected the magnificent Tarda-Khana, or House of Discussion. One of the participants proclaimed:

> If you are Muslim, go and live with the Franks; if you are Brahmin, go with the schismatics; if you are Christian, become fellow of the Jews. Whatever be thy religion, make friendship with those who think unlike thyself. If you can join them deliberately, if you can hear them discuss without being irritated, thou hast reached liberty.

And let us receive anew this supreme and lapidar definition of Yahwe, the One who is: I am the One who is:

> God the Father of all, who is over all, among all and with all.

Buddha Dhamma Serves Mankind

U Chan Htoon

I COUNT it a great honor to have been invited to speak for Buddhism, the religion of nearly one-third of the entire human race — the religion of the majority of the people of Asia — in this Congress of distinguished representatives of the five great religions of mankind. At the same time, I am humbly aware of the magnitude of the task I have before me of presenting a picture of the Buddhist outlook and the beliefs which have shaped it; yet this I must do to the best of my ability, because the doctrines of Buddhism are inextricably woven into the pattern of Buddhist thought; and if I am to explain to you the Buddhist attitude to life and to the problems that confront mankind today, I must begin by acquainting you, at least in outline, with the fundamental tenets of this religion known to the West as Buddhism, but which we Buddhists prefer to call the *Buddha Dhamma.*

Before I begin, I wish to say that the sponsors of this Congress are to be warmly congratulated on their enterprise and their breadth of vision in bringing together for mutual understanding and appreciation the representatives of the world's leading faiths. The exchange of ideas, beliefs and aspirations, undertaken without any proselytizing design but purely for the advancement of knowledge and spiritual welfare, cannot fail to be of benefit to all who take part in it, whether as spokesmen or observers. I am convinced, also, that in the final summation it will be seen that those things wherein we are all agreed far outweigh, both in number and importance, the differences of theology and doctrine that too often obscure the real significance of human faith. We meet here, not to make converts or to establish superiorities, but to help one another towards a better understanding of certain fundamental principles we all share, and which are necessary to the right conduct of human affairs. It is, therefore, my sincere hope that by the unfolding of knowledge leading to wisdom, this object will be realized as the Conference progresses to its triumphal conclusion.

To place Buddhism in its true perspective, it is necessary to begin with its historical background. Just as Christianity, Islam and Judaism share a common origin in Hebraic thought, so also Buddhism and Hinduism are to be understood as having their background in the Vedic religious thought of India. Hinduism came into being after the time of the Buddha, and owes much of its development to the Buddha's teaching. Buddhism, however, antedates both Vedic Brahmanism and Hinduism, because it represents the rediscovery by the Buddha of the primal spiritual Truth which has been taught by innumerable Buddhas in previous world-cycles. The historical Buddha, Gotama, is not a solitary teacher or prophet; He is one of an endless line of Enlightened Beings, reaching from remotest times into immeasurable cycles of futurity. Buddhist cosmology teaches that time is beginningless; that universes arise and pass away in an endless succession, obedient to the cosmic law of cause and effect, and that, in the several periods of each world-cycle, certain highly-advanced beings attain supreme Enlightenment and Omniscience. They become Buddhas and teach the Buddha Dhamma, or Truth, for the welfare of all beings. For this reason the Buddha Dhamma is sometimes called the "Sanantana Dhamma," that is, primordial, eternal or timeless Doctrine. The Pali word, *Dhamma,* means Law, Truth and Doctrine. It has other significations also, in different contexts, but for our present purpose the term *Buddha Dhamma* means the Doctrine taught by the Enlightened Ones, and that is the title Buddhists prefer to give to it.

Two thousand, five hundred years ago, when the Buddha-to-be was born as a Prince of a warrior clan in Northern India, religious beliefs had not hardened into dogma. Religion was conjoined with speculative philosophy, and there was a spirit of broad tolerance

which embraced many schools of thought. In common with most of the ancient world, the majority of these schools accepted reincarnation as a basic fact. To thinking men it has always seemed impossible that life should come to an end with the disintegration of the physical body; and if this is so, it is equally difficult to imagine that it comes into being for the first time with physical birth. Throughout nature there is a principle of continuity in change which we are able to sense within ourselves, and it is this which has given rise to the concept of an immortal soul in man. The Enlightenment of the Buddha modified the idea of a transmigrating *soul,* but the principle of rebirth remains and is one of the central doctrines of Buddhism. It is this, together with the law of Kamma — "as ye sow, so shall ye reap" — which gives Buddhism its moral code. These two principles together explain all the anomalies of life and the problem of evil and suffering in the world. In India, it was generally believed that the goal of the religious life was to obtain ultimate knowledge, or illumination, which most of the sects conceived to be an identification of oneself with the supreme Godhead, the impersonal Absolute, or Brahman. There were, however, certain schools which taught nihilism and were equivalent to our modern agnostic and materialistic systems.

When the Prince Siddhattha renounced the world to become a religious ascetic he placed himself successively under two teachers of the Vedic and Upanishadic schools and mastered all that they were able to teach concerning union with the Brahman, both in theory and meditational practice. He succeeded, in fact, in obtaining that identification with the highest consciousness which was considered to be the final goal of the religious experience. In afteryears, when He was the Buddha, He was able to tell the Brahmins of his day that He was to be numbered among those who had known the highest spiritual state, that He was a "knower of the Vedas" and one who had "seen Brahma face to face."

But this, he found, was not enough. Even on the highest spiritual plane the Brahma gods were not completely liberated from the processes of life and death; they were still subject to change, and hence to uncertainty and suffering. What he desired was a state completely outside all the categories of existence and non-existence, utterly free from all the bonds of conditioned being. So, although most men would have been content to accept the highest religious norm of the time, and to have taken a place as one of the qualified exponents of those doctrines, he was not satisfied, but driven by an inner compulsion he had to seek fresh ways of attainment and a goal beyond that of the Vedas and Upanishads.

After six years of intense striving, He at last found Himself in possession of the great Truth, and it was then that He became the Buddha. He found that the faith He had entertained all along in a state of absolute liberation, a state in which the conditions of birth and death, arising and passing away, could never re-establish themselves, had been justified. This state is called *Nibbana,* and it is attained by the extinction of all the life-asserting and death-bringing qualities of selfhood; that is to say, by the total elimination of all those craving instincts that bind us to the life-process and so cause repeated rebirths in this and other realms.

Buddhist doctrine is summarized in the Four Noble Truths, which are: first, the truth that all sentient life involves suffering; second, the truth that the cause of repeated rebirth and suffering is Ignorance conjoined with Craving; that the truth that this process of birth, death and suffering can be brought to an end only with the attainment of Nibbana; and fourth, the truth that Nibbana can be attained by following the Noble Eightfold Path to perfection, which embraces Sila, Samadhi and Paññā, i.e. Morality, Meditation and Insight-Wisdom.

In Buddhism the word *Dukkha,* which we can only translate as "Suffering," signifies every kind and degree of unpleasant sensation, mental and physical; it is in fact the same as the problem of pain which we find at the root of all religions and philosophies. So long as a being lives, he experiences suffering in one form or another; in the words of the Hebrew prophet, man is born to sorrow as the sparks fly upward. The religious instinct itself is born of the sense of sorrow and pain, for which man has tried throughout history to find either an antidote or a compensation. Not only religion, but science also is primarily concerned with the amelioration of suffering. But in Buddhist philosophy the fact of suffering assumes cosmological proportions, for the very life-process itself, being a process of continual change and transformation, and therefore of unrest and uncertainty, is seen as it really is, a process of suffering. In everyday speech, we talk of "growing pains" and both growth and decay, to say nothing of the incidental sicknesses and accidents, deprivations and griefs, that are met with on the way, are indeed accompanied at every stage by suffering. From the moment of his birth man is overshadowed by death. In taking this view and insisting upon it, Buddhism is no more pessimistic than any other religion so far as the conditions of this world are con-

cerned, for all religions are cognizant of this great problem of suffering. And it is not man alone who is thus afflicted; Buddhism takes into account the life of all sentient beings, thereby bringing within the scope of its philosophy the entire realm of living beings, all of whom are subject to the same law of cause and effect.

The second of the Four Noble Truths goes down to the cause of this suffering process, which is psychological. Mind is the activating factor in life, and the physical bodies of living beings are only the material results of preceding mental forces which have been generated in past lives. The Buddha said, "Mind precedes all phenomena; Mind dominates them and creates them." By some process which we will only be able to understand fully when we have ourselves gained Enlightenment, the invisible force generated by the mind, when it is liberated and projected outwards at death, fastens upon the elements of the material world and from them, by the natural processes of generation, molds a new form of life. The elements are always present in the physical world, and they come together in the required order when conception takes place. It is, however, the mind, the unknown, unseen factor, that gives the new being its individuality. It may be compared to the law of gravity, which operates upon material bodies without any connecting material agency, or to the force of electricity which, traveling invisibly from its source, produces a diversity of different results according to the mode of transformation its energy undergoes. Both of these dominating forces in the physical realm are invisible except when they come to operate on and through material substance, yet they are in a sense more real than the matter which they influence; such is the case also with the mental energy that animates living beings. And here I wish to point out, because of the important present-day world context, that *Buddhism is the precise antithesis of materialism,* for whereas materialism maintains that mind is only a by-product of matter, Buddhist philosophy shows beyond dispute that it is the mind which precedes the material formations and shapes them according to its own nature and tendencies. I wish this point to be very clear, because in it lies the answer Buddhism gives to the materialistic errors of our age. In Buddhism we try to avoid the use of the word "spirit" because this may be taken to imply some kind of enduring entity; but if "spirit" is understood to mean the current of psychic activity, as opposed to the physical processes, then we can say that in Buddhism, it is the "spirit" which is all-important. Buddhism teaches the dominance of the mind; and in the last phase the mind has to dominate itself rather than, as now, being directed towards dominating external things.

But the functioning of the mind in a state of ignorance, that is, *the unenlightened state,* is itself dominated by craving. The deeper the ignorance, the stronger the craving, as in the case of the lower forms of life. As we ascend the scale we find it much the same in primitive man, but transformed and to a certain extent controlled in the civilized human being. By "craving," I mean that thirst for life which is manifested in the seeking for sensual gratification and the repetition of pleasant sensations arising from the six bases of sense cognition, that is, the senses of sight, sound, smell, taste, touch and mental perception. These generate a continual thirst for renewed pleasures. The process of biological evolution as it is known to science today is simply the carrying forward from generation to generation, through immeasurable ages, of this instinct of craving, and it is this which, working through biological processes, has produced the entire range of living creatures from the single-cell protoplasm to the most highly-evolved and sensitized organism we know, the human being. The craving instinct, therefore, is the very mainspring of the life-process; it is the will-to-live and the vital urge, ever seeking fresh intensities of experience, and for this purpose equipping living forms with more and more highly specialized organs through biological selection. This process is inseparable from its parallel process of rebirth, for rebirth is not the reincarnation of a "soul" after death, but more precisely it is the continuation of a current of cause and effect from one life to another. There is nothing in the universe that is not subject to change, and so there is no static entity which can be called a "soul" in the general acceptance of that term. This idea is not peculiar to Buddhism, for it has been known to philosophers from the time of Heraclitus down to the psychologists and neurologists of our own day; but it was left for the Buddha, by means of His enlightened wisdom, to discover how this could be so and yet to perceive that this "soulless" process is in fact the basis of a continual rebirth.

A living being is the totality of five factors, one of them being material and the remaining four psychic. They are: the physical body, the sensations, the perceptions, the tendency-formations from past lives, and the consciousness. All of these factors are undergoing change from moment to moment and are linked together only by the *causal law,* "this having been, that comes to be." Hence, Buddhist philosophy regards a being not as an enduring entity *but as a dynamic process,* and all phenomenal existence is, in the Pali phrase, "Anicca, Dukkha, Anatta," i.e. impermanent, subject to suffering and devoid of any permanent ego-substance. When one life comes to an end the process still goes on, carried forward into fresh existence. The volitional activities, both good and bad, of the past life then bear their results, the good deeds producing happiness and the evil ones misery. Volitional activity in thought, word and deed is called *Kamma;* the results are called *Vipaka,* and in every life we are carrying out this dual process; we are at once the passive subjects of effects from our past actions, and the active originators of fresh Kamma which in its turn will bear fruit either here or hereafter.

As I said at the outset, time is beginningless; and this implies that the act of creation is not one that took place once for all at some particular moment selected from eternity, for it would be impossible to isolate any specific moment from a timeless eternity without past, present or future. The act of creation is rather one that is taking place continually, within ourselves. The idea is one that will be familiar to all who are acquainted with Bergson's theory of "creative evolution"; the Buddha expressed it succinctly and with profound meaning when He said, "*Within this fathom-long body,* equipped with mind and sense-perceptions, O Monks, I declare unto you *is the world,* the origin of the

world and the cessation thereof." If the human mind with its limitations cannot envisage an infinity of time, neither can it form any picture of a state outside its temporal and spatial situation. Nevertheless, the third of the Four Noble Truths asserts the reality of Nibbana, which is precisely this release from the bondages of time, space and conditioned existence.

The state of Nibbana must not be understood as annihilation, except in the sense of the annihilation of the passions of desire, hatred and ignorance, the factors which produce rebirth in Samsara, the round of existences. To the ordinary man whose understanding is obscured by these imperfections there appears to be no alternative to existence on the one hand and non-existence on the other; but the absolute, as I have already indicated, lies outside and beyond both of these illusory categories. In the Christian Scriptures it is written that "heaven and earth shall pass away," but that something remains which does not pass away. The Buddhist does not call it God or the Word of God, because these are definitions and the ultimate goal cannot be defined in relative terms. Existence on earth, in heaven or in the states of great suffering is only temporary, for beings pass from one to the other in accordance with their deeds; beyond all these existences there lies the ultimate, supreme and unchanging and indefinable state; the state of absolute balance, equanimity and release from the conflict of opposites.

What man in his ignorance takes to be positive and real, the world of phenomenal effects and of his own existence, is nothing of the kind. It is real in a certain sense and on one particular plane of experience, but its reality is only the relative reality of a transforming process, a coming-to-be which never actually reaches the state of perfect being. When we acknowledge that this is indeed the case, we must grant that true reality lies in some other dimension, not only outside of time and space relationships as we know them, but also outside all that they contain of unrealized potentialities. *Nibbana cannot be described because there is nothing in our mundane experience with which it can be compared,* and nothing that can be used to furnish a satisfactory analogy. Yet it is possible to attain it and to experience it while still living in the flesh, and in this way to gain the unshakeable assurance of its reality as a "dhamma" that is independent of all the factors of conditioned existence. That is the state the Buddha achieved in His lifetime, and which He enabled others to attain after Him. He did not attempt to describe Nibbana; He pointed the Way, with the invitation, "Come, and see for yourself." (Ehipassiko)

That Way, the fourth of the Noble Truths of Buddhism, is called the Noble Eightfold Path: Right View, Right Resolution, Right Speech, Right Action, Right Livelihood, Right Endeavor, Right Mindfulness and Right Concentration. For the lay Buddhist the moral code consists of five simple Precepts: to abstain from taking life, to abstain from taking what is not one's own by right, to abstain from sexual misconduct, to abstain from untruthfulness and to abstain from intoxicating drinks and drugs. In these five voluntarily undertaken vows, the Buddhist layman establishes himself in basic morality, the everyday purification of thought, speech and conduct. On the Uposatha, or Holy Days, he takes upon himself three of five additional Precepts of a more ascetic character, including absolute chastity-making eight or ten Precepts for these regular observances. The Buddha did not enjoin severe asceticism, but only that which is necessary to free oneself from inordinate attachments; a simple, wholesome life is the Buddhist ideal, and the practice of generosity and the cultivation of universal benevolence are the cardinal virtues of His Teaching. For the Buddhist Monk, however, there are two hundred and twenty-seven rules of conduct which are very precisely laid down in the Vinaya, or monastic discipline.

Ethical principles and discipline, whether for the monk or layman, however, are only the beginning of the Buddhist way of life. Their purpose is *to make the way clear for spiritual progress through mental concentration* which, in Buddhism, is a very exact psychological science. It is called "Bhavana" or Mental Development, and is of two kinds: "Samatha-bhavana," the cultivation of mental tranquillity, evenness and equilibrium, and "Vipassana-bhavana," which is aimed at direct insight into the true nature of reality. In the first category, the development of a mind of boundless universal benevolence towards all beings, which is called "Metta-bhavana," is of primary importance. *When the Buddhist prepares for meditation he first purifies his mind by generating thoughts of love and compassion for all living beings without any exception, near and far, big and small, visible and invisible, and he directs these thoughts to all quarters of the universe.* He does so with Compassion and with Altruism (joy in attainments and advantages gained by others) and then with Equanimity. These are performed with discursive thoughts and then with higher states of intellection. This practice gives calm and tranquillity and a more alert and poised mind and helps towards higher practice of Vipassana.

Vipassana-bhavana consists in developing the power of concentrating the mind to what is called "one-pointedness" by the exclusion of all extraneous objects or related concepts. The techniques used to this end include the practice of concentrating attention on the ingoing and outgoing breath, and the development of mindfulness fixed on any of the bodily actions such as the movements of the feet in walking. In this, the object of attention is stripped of all adventitious mental associations; the arm that is lifted ceases to be "my arm," the body that is standing, sitting or lying is no longer "my body." It is just the object of an impersonal contemplation, the instrument of movements and attitudes. By this means the mind is tamed, brought under complete control and disassociated from all false interpretations and the passions they engender. The mind, in fact, becomes de-personalized; it contemplates the physical and mental sensations as it were from the outside, detached and uninvolved. It is only when this process of mental de-personalization is completed that the mind becomes capable of perceiving the reality that lies beyond the ever-changing forms. It then becomes a keen instrument, tempered to razor-edge sharpness, with which to cut through the bonds of ignorance. To put the case in another way, the mind, which up to that point had been constructing the moment-to-moment continuum of its illusory conceptions of selfhood, all at once breaks the sequence of that activity, is no

longer tied to it, and at once enters into a fresh realm of knowledge. When this happens, the chain of cause and effect, which is linked by the emotional and intellectual reactions, is broken; there is then no more Kamma rooted in desire, and so no further projection into the future of Samsara. The incessant round of births and deaths comes to an end; in the Buddhist phrase, the fire of the passions is extinguished, and so Nibbana is attained. One who has accomplished this is called an Arahat.

I should not conclude this short account of Buddhism without mentioning the two complementary ideals — the Arahatta ideal and the Bodhisatta ideal. In all sects (and where I mention "sects" in Buddhism I should point out that they are mostly complementary and not at all "warring sects") there are those who lay stress on the former, as do most, though not all, in my own country, Burma. They follow the teaching of the Buddha that it is not possible for one himself sunk into mud to pull another out of the mud, but that it is quite possible for one himself on firm ground to pull another person out of the mud. In all sects also there are those, including some of our leading citizens in Burma, who follow the Bodhisatta ideal. A Bodhisatta is a being who dedicates himself to becoming a fully Enlightened Buddha, and for this purpose renounces or postpones the attainment of Nibbana for himself for many aeons, during which time in successive births he works for the benefit of all other living beings. *In this doctrine, the ideal of compassion and of service to others reaches its highest level.* It has produced a rich and noble literature embodying all that is most sublime and inspiring in human thought. A Buddhist finds no difficulty in identifying many of the great teachers of other religions with those great personalities who exemplify the virtues of the self-renouncing Bodhisatta. Whosoever teaches truths that are good and enduring, who sacrifices himself for mankind and who asserts the divine potentialities of man in absolute unselfishness and love, partakes of the spirit of the Bodhisatta. A Bodhisatta is not yet fully enlightened, so he does not necessarily exhibit all the characteristics of the highest perfection, but within him there is above all else the spirit of mercy, loving-kindness and self-denial. His love encompasses all beings without distinction, and he is ready to suffer every kind of martyrdom for their benefit. He is a teacher and a guide, a loving father and the servant of all. Such was Gotama Buddha through many lives before His final Enlightenment, and it is He who provides the great pattern for this ideal.

From what has already been said, certain aspects of Buddhism, as it molds and colors the life and thought of the Buddhist peoples, must by now be clear. In the first place, Buddhism inculcates self-reliance rather than dependence upon the aid of supernatural powers. It, therefore, tends to promote an individualistic outlook which is characteristic of Buddhists, both in their personal relationships and their national life. The rejection of all forms of authoritarianism stems from the Buddha's insistence upon freedom of will and choice, under what is nothing more than an enlightened spiritual guidance. In Buddhist society no individual is encouraged to impose his will on others; the ideal for which he must strive is to perfect his own control over his desires and impulses. In doctrine, *ex cathedra* pronouncements by religious leaders are unknown, for the sole authority is the text of the Tipitaka.

Buddhism requires that the freedom of the individual to determine his own destiny and to choose the kind of life he lives must never be subordinated to group interests which seek to mold him to a standardized pattern and so deprive him of the initiative necessary for his spiritual development. For this reason the Buddha opposed caste distinctions, seeing in them an attempt to confine people in a rigid framework that that would stultify their growth and prevent the full realization of their potentialities. Buddhism is democratic, but makes no attempt to achieve a classless society, considering this to be an impossible condition on account of the inherent inequalities between one man and another as the result of personal Kamma; but it classifies men according to their character and natural abilities. It is thus the antithesis of the totalitarian concept in which the individual has only a group-existence subordinate to the needs of the State. The State and its laws exist for the individual, not the individual for the State. They are merely the instruments by which men are enabled to live together in just and liberal relationships with the greatest amount of freedom consistent with a disciplined society. The problem of the exploitation of man by man is solved in Buddhism by the absolute condemnation of all forms of greed; of greed for possession, for power and for the pleasures of the senses. The worker is expected to give of his best to his employer, and the employer's duty to the worker is to compensate him generously and give him such care and protection as he would extend to his own children. The sick and needy are to be helped, which in the light of Buddhism is help not only to the recipient but to the donor as well, for the law of Kamma makes a reality of the truth taught in Ecclesiastes: "Cast thy bread upon the waters, for thou shalt find it after many days." A Buddhist lives knowing that when he dies the only treasure he will be able to take with him into his next birth is the treasure he has given away. This is the only true and lasting source of worldly happiness.

Buddhism teaches us not to envy or hate the rich because of their wealth, and not to despise the poor; they are what they are because of their previous deeds, and their destiny can be changed, for better or worse, by their actions in this present life. Buddhism, therefore, offers us the blueprint of an ideal society; not an unrealistic Utopia that disregards the obvious facts of human improvement. If there is any meaning in the phrase "enlightened self-interest" it is to be found in this concept of each individual doing good for others and for himself at the same time. It may seem paradoxical that self-interest should ultimately lead to the realization that there is no reality in Self; yet such is the case when the highest form of self-interest is seen to be the denial of self for the welfare of others. By the conscious cultivation of compassion and benevolence, the Buddhist gradually weakens the bonds of self until he reaches the stage at which they, and the illusion of selfhood, no longer exist.

To view the whole of humanity in terms of rebirth and Kamma must necessarily give a feeling of kinship and universal brotherhood. When a

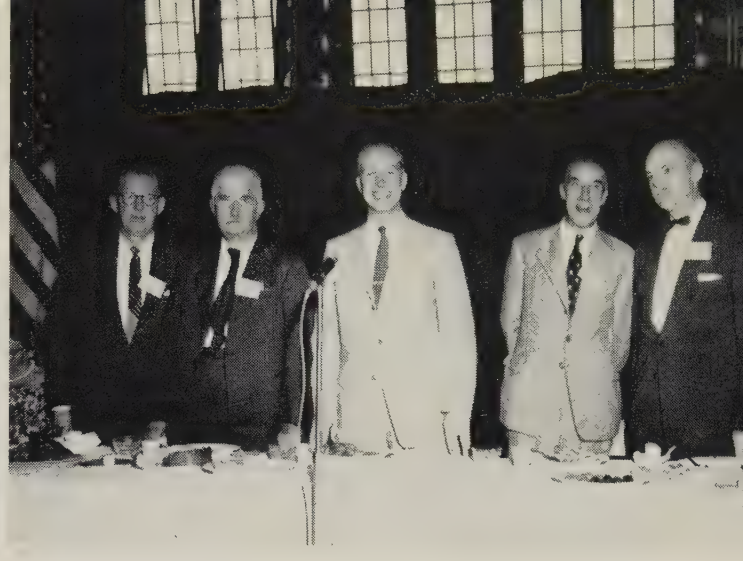
Buddhist thinks of the round of rebirths in Samsara, extending infinitely backwards in time and stretching into an immeasurable future, he realizes that he has lived in many parts of the world, as a member of many different races. He may at present be a Burman, but in his past life, he may have been a European, a white or colored American or an African tribesman. He cannot, therefore, feel that there is any real distinction in being what he now is, and ideas of superiority or inferiority are equally out of place. He has brought with him into the world certain individual characteristics of mind, certain aptitudes and certain disabilities which are the results of past thinking and acting, and it is these, not his racial or national background, that are his real inheritance. He may congratulate himself on having earned his rebirth in a land of advanced culture, and be thankful for his past achievements that have caused him to be born where the Buddha Dhamma is taught and practiced, but he cannot harbor the delusion that he has been specially singled out for these favors. They are there for everybody, prizes in the school of life that each may strive for and obtain. He cannot rest upon his laurels, but must either go forward or backward in the scale of spiritual evolution; and if he chooses to interpret this as free competition, it is still competition without rivalry, *for victory of oneself does not mean the defeat of someone else.* On the contrary, every personal spiritual victory is one that should and can be shared with all. The Buddhist finds no difficulty in conceiving himself as a citizen of the world, a member of the great brotherhood of mankind. He acknowledges his kinship with all that breathes, lives and hopes.

Faith in spiritual values is part of the logic of Buddhism. The universe is governed by a moral principle which is self-existent in its causal laws and so forms part of its essential mechanism. It is by living in the knowledge of those laws and in obedience to them that man reaches his highest fulfillment. They are not man-made laws, subject to variations according to time, place and circumstance, but universal principles which operate so long as life exists, and whether we are aware of them or not. To say that we cannot alter or escape them is superfluous; by scientific means one may resist the law of gravity for a time, but it must prevail in the end because it is a principle inherent in the structure of the physical universe. So it is with the moral law of causality. The urgent problems that confront the world today can only be solved by applying these moral and spiritual laws. But to do that we must, first of all have understanding of them. It is not enough to invent rules to fit our circumstances and justify our actions, yet this is in effect what men have been doing from time immemorial. *We must approach the great mystery of life in a spirit of reverential enquiry,* choosing the best guides and seeking to establish to our own satisfaction the truth behind their greatness. Only in this way can we confirm the promptings of instinctive virtue and arrive at conviction.

Religion for the man of today must be supported by reason; it must be in conformity with what we know to be facts; and where it goes beyond mere facts it must have sufficient logical probability to invite our investigation on higher levels. If we assume too much, we risk being in the realms of imagination; if too little, we willfully restrict ourselves to a materialistic level from which it is difficult to rise. There must be a just balance between credulity and scepticism, in order that faith may be founded on reason. In Buddhism we start with only one assumption, that there is a moral principle in life. It is a sound assumption because everything we observe confirms it. From that primary assumption everything else follows logically and we are able to discern the general pattern from the portions of it that are known to us. Everywhere we see natural effects springing from natural causes; everything changes, yet the continuity of cause and effect survives the temporary forms to which it gives birth. It is the one constant element in an ever-changing universe. Matter is energy, energy involved in a perpetual process of transformation. As our knowledge of the physical universe expands we find the same law of causal continuity prevailing throughout. Hence, it is reasonable to conclude that the animating life-principle must belong to the same order of things. Any hypothesis beyond this is an unnecessary elaboration at this stage; it does not help us at all to assume the existence of an enduring soul when there is no evidence whatever for such an entity. The energy of Kamma which forms the life-continuum can only produce evil if it is used for evil and good if it is used for good. The energy itself is neutral; it is the manner in which it is directed by volitional action that produces the moral resultants. This energy can never expend itself automatically because it is continually being renewed by the generator, craving. Fresh impulses are continually being projected to sustain and carry it forward. All our mental activities motivated by desire are perpetually renewing the current. If it is to be brought to an end it must be by a conscious effort of will, a deliberate stopping of the craving impulses. Buddhism teaches that Lobha, Dosa and Moha, *Greed, Hatred and Delusion, must be neutralized* by Alobha, Adosa and Amoha, *Benevolence, Altruism and Enlightenment.* When this is achieved the current is cut off and there is no more rebirth. Nibbana is attained.

The materialism and scepticism that are rife in the world today have their roots in the scientific attitude. Scientific facts, they say, can be proved; but for the most part religious doctrines cannot. They rest upon the willingness to believe, or the deliberate suspension of unbelief, in the faithful. In the face of scientific knowledge people are finding it more and more difficult to maintain this willingness to believe; part of their mind tells them that there is a moral and spiritual purpose in life, but they cannot reconcile any of the accepted beliefs concerning it to their knowledge and experience. Theist Religion tells them that there is a Supreme Being who regulates the universe and that there is an immortal soul and a life after death; but there is no actual proof of these assumptions. On the contrary, the great mass of scientific evidence seems to point the other way to a purely mechanistic explanation of life. This fact we cannot ignore when we try to assess the place of religion in modern thought. Buddhism answers the challenge by asserting that spiritual truth *can* be proved; that it is open for every man to discover and confirm for himself. The Buddha said that it is natural to doubt, until complete confirmation is obtained through personal experience. One of the distinguished characteristics of the Buddha Dhamma is that it is *Ehipassiko* —

Delegates at the welcoming dinner in the Noyes Gymnasium. Representatives of five World Religions and coming from eighteen countries, here break bread together.



Speakers at the Welcoming Dinner, left to right: Dr. Ernest W. Kuebler, president-elect; Hon. J. Chuter Ede, now past-president of IARF; Dr. Dana McLean Greeley, president of the American Unitarian Association; the Rev. Stewart Carter of Cambridge, England, vice-president, IARF; Dr. Philip R. Giles, General Superintendent, Universalist Church of America.

that which invites everyone to come and see for himself. The way to do this is by no means of the Buddhist system of meditation, a technique of mental development taught by the Buddha Himself and expounded in great detail in the Buddhist texts and commentaries. Its object is to break through the veils of ignorance and delusion which hide the truth from our sight, and thereby to liberate the mind. One who has attained even the first stage of this development receives absolute certainty as to the truth of the Doctrine. For him it is proved, as a scientific theory is proved, by successful practical experiment. He sees the truth, not "through a glass darkly," but "face to face." When he attains the fourth stage of purification he is completely liberated and enlightened and he can speak of the Dhamma as one who is actually living and experiencing it. His faith becomes knowledge; and Nibbana, the state of final liberation from all sorrow, is for him the only reality.

The goal of Buddhism is very high, nothing less than absolute perfection; but there are stages of attainment on the way, and it is with these that the ordinary man is more immediately concerned. The ordinary man will ask, "What will Buddhist Meditation do for me or do to me?" The answer is given by the many who, without attaining to the highest path of Arahatship, have yet benefited in an access of mental alertness and spiritual awareness in the wider sphere. Our manifold problems of worldly life, our social problems and problems of international relations, clamor for our attention with an urgency greater than ever before. If we do not succeed in resolving them the consequences threaten to be disastrous to civilization, if not to humanity itself. When we look back on history we cannot say that religion — any religion — has ever for any long period, succeeded in preventing war; but the fault lies in human nature rather than in religion. The desire for self-preservation, if necessary at the cost of others, is, in all but the most exceptional people, stronger than the appeal religion makes to the nobler side of their nature. The remedy for this can only lie in a form of religion which carries the fullest conviction; one that is impregnable against the cold blast of scientific knowledge and is philosophically comprehensive enough to include all the elements of human experience. It is only a religion of this kind which can so dominate the minds of men as to make them follow the path of virtue fearlessly, knowing that in the end right will triumph, and that there is a spiritual goal that makes their sufferings in this world bearable. Secure in this conviction, men will strive and live nobly, and the highest standards of today will become the average standards of the future. Despite all the anti-religious trends of the present day there is a growing desire on the part of great numbers of people to embrace religion. They are seeking a solid basis for faith. This is the most encouraging feature of our times, the one that offers the greatest hope for the future of mankind.

The sponsors of this Conference, and the Delegates who have attended it, have in their grasp a unique opportunity for promoting spiritual values all over the world. It is my earnest wish that their labors may be richly rewarded and that we may live to see a great moral and spiritual regeneration of mankind. May the Triple Gem of the Buddha, the Dhamma and Sangha shed light and tranquillity on all present here. May they and all beings be happy, and may peace prevail in the world.

The Contribution of Islam to the Solution of World Problems

Muhammed Zafrulla Kahn

THE International Association for Religious Freedom is to be felicitated upon the project of calling for contributions from the representatives of five great faiths on the solution of the world's problems today. These problems may be approached from various directions and may be discussed on different planes. One of the most important approaches that can be made to these problems is on the basis of religion. Indeed, it is essential that these problems should be studied on that basis, and that the results of that study should be available towards working out their solutions.

I feel greatly honored to be invited to address the Congress as a representative of Islam. I am fully conscious of my shortcomings and inadequacies. I desire, however, to assure you that what I am about to submit to you is inspired by a sincere desire to advance the object which the Congress has set itself, and is offered in a spirit of humble service.

All the great faiths whose representatives have agreed to participate in these discussions base themselves upon Divine revelation. The scriptures of Judaism, Christianity and Islam are well known; in the case of Hinduism, and Buddhism also, the revealed basis of the faiths is well recognized. The Vedas are generally accepted in Hinduism as containing revealed guidance, and Buddhism upholds the teachings of the divinely inspired Buddha as the code which should regulate various aspects of human activity.

In appraising the contribution of each of these faiths towards the solution of the world's problems today, it would be of the utmost help and benefit if each of us, who has the honor to speak on behalf of one of these great faiths, were to base his presentation on the revelation which is the source of the principles and teachings inculcated by the faith he represents. For, in respect to a faith that claims to be based on revelation, all fundamental guidance must be found in or derived from the revelation on which it bases itself. Guidance derived from other sources, however beneficial, cannot in reason be attributed to that faith. For my part, therefore, I shall endeavor to make my submission in conformity with this requirement, and shall base myself in all that I have to say on the Holy Quran and the sayings of the Holy Prophet (on whom be peace and the blessings of God). If I did not do that, I would not be speaking on behalf of Islam.

The Quran is the record of the direct verbal revelation vouchsafed by God to Muhammad (the Prophet of Islam) over a period of twenty-three years. The Holy Prophet's interpretation and illustration of the revelation is contained in separate records. So that, when one cites the Quran, one quotes the very words of the revelation itself. It is God speaking. When reference is made to what the Holy Prophet said or did, the context will make this clear.

Many of today's problems derive from the fact that the world in which we live is rapidly becoming one world. Mankind must perforce learn to live closer together in intimate contact with each other. In other words, they must become a true brotherhood. This requires many adjustments.

A faith, if it is to fulfill man's needs of today, must, therefore, transcend tribal, national, racial and cultural limits, and must speak to man at a universal level. Islam does that. The Quran opens with the verse:

> All worthiness of praise belongs to God Who has created, nourishes, sustains and leads, stage by stage, towards perfection, all the worlds. (I. 2)

This presents to the reader a unified concept of humanity and of the universe. The message of Islam is not confined to any section of mankind. It embraces the whole of mankind and the entire universe.

> Say, O Prophet, "O mankind, truly I am a Messenger to you all from God to Whom belongs the

Kingdom of the heavens and the earth. There is no god but He. He gives life and He causes death. (VII. 159)

Islam proclaims a universal brotherhood of man:

Hold fast, all together, by the rope of God and be not divided; and remember the favor of God which He bestowed upon you when you were enemies and He united your hearts in love, so that by His grace you became as brothers; and you were on the brink of a pit of fire and He saved you from it. Thus does God explain to you His commandments that you may be guided. (III. 104)

Today mankind again stands on the brink of a pit of fire. God alone can save mankind from falling into that pit. He has, for this age also, explained His commandments that mankind may be rightly guided.

Islam recognizes as convenient and beneficial for certain purposes mankind's diversity of color, race, language:

Among His signs is the creation of the heavens and the earth and the diversity of your tongues and colors. In that, surely, are signs for those who possess knowledge. (XXX. 23)

But it proclaims that none of these imports or confers any privilege, and announces that the only true badge of honor is the purity and righteousness of a person's life.

O mankind, We have created you from male and female and have divided you into tribes and nations for greater facility of intercourse, but the most honored of you in the sight of God is he who is most righteous.

Every distinction or privilege, whether pertaining to color, race or caste, or derived from family, rank or wealth is abolished. Islam makes all mankind one great brotherhood, and exhorts all of us to seek and win the pleasure of God through the righteousness and beneficence of our conduct towards each other.

Thus Islam bases itself upon a fundamental unity: unity of God, unity of the universe, unity of man and unity of life. The object of this is to establish a balance between all aspects of human activity and to bring about beneficent accord through adjustment.

It is not necessary to set out in any detail the teachings of Islam with regard to the unity of God. It is well recognized by now in all quarters that the central doctrine of Islam is the unity of God. God is One. He is also Unity. Everything else proceeds from Him, and is dependent upon Him. The Quran is full of exhortations calling mankind to the recognition and acceptance of the unity of God and a study and appreciation of His attributes and their operation. It is not necessary to multiply quotations. One should suffice:

He is God, and there is no god beside Him. He knows the unseen and the seen; He is the Gracious, the Merciful. He is God, and there is no god beside Him, the Sovereign, the Holy, the Source of Power, the Bestower of Security, the Protector, the Mighty, the Subduer, the Exalted. Holy is God, far above that which they associate with Him. He is God, the Creator, the Maker, the Fashioner; His are the most beautiful attributes. All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise. (LIX. 23-25)

There will be no hesitation in any quarter in affirming with the utmost sincerity what has just been said.

Attention could be drawn to various texts which affirm the unity of creation proceeding directly from the unity of the Creator. Again, only one text need be cited here:

Blessed is He in Whose hand is the Kingdom and He has power over all things; Who has created death and life that He might try you — which of you is best in deeds, and He is the Mighty, the Most Forgiving, Who has created the heavens in harmony. No incongruity canst thou perceive in the creation of the Gracious God. Then look again: seest thou any flaw? Aye, look again, and yet again, thy sight will return unto thee confused and fatigued.

The unity and accord of the universe derive from the unity of God.

Had there been in the heavens and the earth other gods beside God, then surely they would have been disrupted. Glorified then be God, the Lord of the Throne, above what they attribute. (XXI. 23)

Were it not for the unity of God, all would be confusion and conflict, not only in the universe, but even among claimants to or partners in the godhead.

God has not taken unto Himself any son, nor is there any other god along with Him; in that case each god would have taken away what he had created, and some of them would surely have dominated over others. Glorified be God above all that which they attribute to Him. Knower of the unseen and of the seen. Exalted is He above all that which they associate with Him. (XXIII. 92-3)

Greek, Hindu and other mythologies furnish ample instances of the condition of affairs referred to in these verses.

The unity of man is repeatedly emphasized. For instance:- O ye people, observe your duty towards your Lord Who created you from a single soul and created therefrom its mate, and from them twain spread many men and women. (IV. 2)

The universe has been created with a purpose.

"God has created the heavens and the earth in accordance with the requirements of truth, so that every soul may be requited for that which it earns; and they shall not be wronged." (XLV. 23)

God has set up a Balance, so that truth and justice may be established.

"Verily, We sent Our Messengers with manifest signs and sent down with them the Book and the Balance that mankind may conduct themselves with equity." (LVII. 26)

"The heaven He has raised up high and set up a measure that you may not transgress the measure. So establish the Balance with justice and fall not short of the measure." (LV. 8-10)

Unfortunately, however, religion itself, instead of being made the means of promoting amity, concord and brotherhood, has often been abused for the purpose of promoting discord and hostility between different sections of mankind. The attitude of Islam towards other faiths is calculated to eliminate all discord and conflict, and to bring about and promote beneficent relationship.

The unity of God is in itself a powerful factor in promoting beneficent relations between mankind. The emphasis on the unity of man tends in the same direction. But Islam does not stop there. It goes much further. It teaches that the Divine attribute of Providence has manifested itself not only in making provision for the material needs of man, but has, through the ages, made provision for his spiritual needs also. Consequently, Islam requires belief not only in the truth and righteousness of the Holy Prophet of Islam, and in the truth of the revelation vouchsafed to him, but also in the truth and righteousness of *all* prophets, and in the truth of all Divine revelations.

"Say, 'We believe in God and in that which has been revealed to us, and that which was revealed to Abraham and Ishmael and Isaac and Jacob and the Tribes, and that which was given to Moses and to Jesus and to all the Prophets from their Lord. We make no distinction between any of them, and to Him we submit.' " (III. 85)

As regards previous revelations, the attitude of Islam may be judged from, among others, the following:

"Surely, We sent down the Torah wherein is guidance and light, by it did the Prophets, who were obedient to Us, judge for the Jews, as did the godly people and those learned in the Law." (V. 45)

And again:

"And We caused Jesus, son of Mary, to follow in their footsteps, fulfilling that which was revealed before him in the Torah; and We gave him the Gospel which contained guidance and light, fulfilling that which was revealed before it in the Torah, and a guidance and an admonition for the God-fearing." (V. 47)

Further, Islam has proclaimed complete liberty of conscience. The Quran is unique among all the scriptures in affirming the truth and righteousness of all the Prophets and the truth of all Divine revelations, and in establishing and proclaiming the right of every human being to complete freedom of conscience.

"There shall be no compulsion in religion. Surely, guidance has become distinct from error." (II. 257)

The presentation of Islam to mankind must involve no pressure or coercion. Indeed, no pressure or coercion was possible, as the Holy Prophet stood alone and unprotected against a hostile combination of tribes, and he and his handful of early followers were subjected to the most bitter, cruel and persistent persecution all through the thirteen years of his ministry at Mecca. The manner of propagation of the faith is, however, laid down clearly in the Quran.

"Call unto the way of thy Lord with wisdom and goodly exhortation and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from His path; and He knows those who are rightly guided." (XVI. 126)

A way of accord between all those who believe in God and in Divine revelation has been proclaimed in the Quran. The time seems to have come, it cannot be far, when the invitation extended by Islam may be accepted by the followers of other revealed faiths for the purpose of achieving a practical brotherhood of man through common spiritual values.

"Say, 'O people of the Book, come to a word equal between us and you — that we worship none but God, and that we associate no partner with Him, and that some of us take not others for lords beside God,' but if they turn away, then say, 'Bear witness that we have submitted to God.' " (III. 65)

As a corollary of belief in the existence and unity of God and in a divine purpose behind all creation, Islam emphasizes the accountability of man in all spheres of life, and sets up a balance between this life and the hereafter. This constitutes the essence of Islam. Whoso, therefore, affirms faith in the existence and unity of God and in the life hereafter, and strives constantly after righteous action, becomes heir to the grace and mercy of God.

"Surely, those who have believed, and the Jews and the Sabians and the Christians — whoso believes in God and the Last Day and acts righteously, on them shall come no fear, nor shall they grieve." (V. 70)

It will thus be seen that Islam does truly speak to man at a universal level and seeks, through the acceptance of common values which are essential to the preservation and fostering of man's moral and spiritual life, to bring about accord in the religious sphere.

Our problems of today are, however, not confined to the religious sphere. We face many and complicated problems in the social, economic, international, and other spheres. Guidance is needed with respect to all these, and is supplied by Islam.

We shall touch here briefly upon the values sought to be established by Islam in the three spheres that we have mentioned.

We have seen that, in the social sphere, Islam has abolished all distinction and privilege. All mankind is one vast universal brotherhood. This is a characteristic of Muslim society which has been amply demonstrated through the centuries, and is well appreciated outside Islam. In addition to the general principles already mentioned, attention may be drawn to one or two aspects which tend in the same direction, namely, to emphasize human equality and dignity. There is no priesthood or ecclesiastical hierarchy of any description in Islam. Each individual, man or woman, may, indeed must, establish direct communion with God. Islam recognizes no intermediary between man and his Maker. Even the Prophets were only guides and teach-

ers who taught and illustrated, in their own lives, the pattern and ideal of righteous living. They were not, in any sense, intermediaries between God and His creatures. The realization that to each of us is granted the privilege of having direct access to the Divine Majesty creates a sense of dignity which would be lacking in the absence of such realization. This is experienced very vividly by the participants in the five daily services of Islam, when each worshiper enters the House of God in the full consciousness that, as a human being, he is equal to any other in the sight of God.

Again, there is a complete absence of caste or class. There are no reservations conferring privilege upon, or limiting it to, certain sections excluding others. Social intercourse is free and easy and is not inhibited by artificial requirements pertaining to dress, precedence or ceremonial. Simple living is regarded as meritorious. The more devout a Muslim is, the simpler is his way of life.

Yet Islam insists upon the acceptance of life and does not permit rejection or negation of it. For instance, monasticism is not permitted in Islam. (LVII. 28) The Holy Prophet has said: "There is no monasticism in Islam. Family life is our way. He who turns away from our way is not of us."

The use of all good things is permitted, but with regulation and moderation:

"O mankind look to your adornment at every time and place of worship, and eat and drink, but be not immoderate; surely, He does not love the immoderate." (VII - 32)

The only prohibitions in Islam (for instance, against the use of liquor, the eating of the flesh of swine, gambling and lending money on interest) are those that are designed to safeguard society against damage or injury to physical, economic or moral health.

In fact, the definition of virtue is the beneficent use of all faculties and capacities, and the definition of vice is their abuse or misuse. Islam does not permit or approve of stultification.

In the economic sphere, Islam recognizes and safeguards the institution of private property, but makes all legal ownership subject to stringent moral obligations. It teaches that all ultimate sources of wealth, namely, the earth and all its treasures and capacities, the sun, the moon, the stars, the clouds that bring rain, are the bounty of God, which He has provided for the benefit of all His creatures.

"God it is Who has subjected the sea to you that ships may sail thereon by His command, and that you may seek of His bounty and that you may be grateful. And He has subjected to you whatsoever is in the heavens and whatsoever is in the earth; all this is from Him. In that, surely, are signs for a people who reflect." (XL. 13-14)

Wealth is produced by the application of human skill, knowledge and labor to the resources which God has provided. Produced wealth must, therefore, be shared not only between capital and labor, but between these two and the general community.

This is secured through the imposition of a levy which is called the Zakat. The meaning of the word is "that which purifies and fosters." The Zakat purifies the earnings of capital and labor by deducting from the value of the goods produced the share of the community, and it fosters the welfare of the community by its proceeds being applied towards purposes designed to secure the advancement of all sections of the people.

"Take out of their wealth the legal alms so that thou mayest purify and foster them thereby." (IX. 103)

The Holy Prophet has defined the Zakat as a levy which is imposed upon the well-to-do and is *returned* to the poorer sections of the community.

The Zakat is not to be confused with charity, towards which there are frequent and detailed exhortations in the Quran. (see II. 262-274)

The object of the Islamic economic system is that there should be equitable distribution and constant circulation of wealth, and that there should be no holding back " . . . that wealth may not circulate only among those of you who are rich." (LIX. 8)

Spending in the way of God means spending in the service of man.

The object is further advanced by the prohibition against hoarding (IX. 34) and against the lending of money on interest. (II. 276)

The Islamic system of inheritance also tends in the same direction. A Muslim may dispense of the whole of his property as he may wish during his lifetime, but he may not dispose of, even for charity, more than one-third by testamentary disposition. The rest of the property must be distributed according to the prescribed rules of inheritance.

As already observed, the system is aimed at securing the widest circulation and most equitable distribution of wealth. On the other hand, the production of wealth is not restricted. Trade, partnership, joint stock companies, and other commercial ventures and activities are lawful, and the enjoyment of a due share of the fruits thereof is ensured for those who participate in them. Every venture that puts wealth into circulation, promotes employment and fosters the welfare of the community, is legitimate and its pursuit is encouraged.

Islam recognizes, and indeed stresses, the diversity of talents, skills, initiative, enterprise, and, in consequence, the disparity in earnings and rewards, wealth and worldly means. (XVI. 72) In fact it teaches that diversity is part of the purpose of life and is to be used for the purpose of promoting social and economic co-operation on a beneficent basis. It is through such co-operation, and not through coveting what others excel in, that healthy progress is to be achieved.

"Covet not that whereby God has made some of you excel others. Men shall have a share of that which they earn, and women shall have a share of that which they earn. Ask God of his bounty. Surely, God has perfect knowledge of all things." (IV. 33)

In the international sphere also, we are taught that economic development should be promoted through beneficent co-operation between different peoples, rather than through the exploitation of the resources of one people by another, inasmuch as prosperity that is achieved through the former method is lasting and of permanent benefit. (XX. 132)

The sanctity of treaties and engagements is repeatedly stressed in the Quran (see, for instance, V. 2 and XVII. 35). The Holy Prophet set the example of the most scrupulous observance of treaties and engagements even when such observance placed the Muslims at a disadvantage and appeared likely to occasion serious dam-

age or injury. The strict observance of the very harsh and unequal terms of the Treaty of Hudaibiyyah is an outstanding example.

Just and equitable treatment must be accorded in all circumstances, even to the enemy and those that are hostile to the Muslim state.

"O ye who believe, be steadfast in the cause of God, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be just always, that is nearer to righteousness. And fear God. Surely, God is aware of what you do."

There is a host of directions and admonitions in the Quran designed to promote the establishment and maintenance of international peace. It would take us too far afield to draw attention to them in detail. There is, however, a very clear direction with regard to the resolving of armed conflicts which might well be followed with advantage in certain contingencies with which we might find ourselves faced. It is in the following words:

"If two parties of believers should fight against each other, make peace between them; then, if one of them transgresses against the other, fight the party that transgresses until it returns to the command of God. Then, if it returns, make peace between them with equity and act justly. Verily, God loves the just."

This means that if fighting should break out between two States, other States should intervene and should settle the terms on which peace should be restored. If a party should refuse to carry out the terms proposed, it should be treated as an aggressor. If it persists in its intransigence, force should be used against it until it agrees to carry out the terms proposed. The peace terms proposed in accordance with this procedure for the purpose of bringing an armed conflict to an end are described as "the command of God." When the recalcitrant State submits to the award and carries it out, the matter is to be treated as concluded. No ulterior questions are to be raised as part of the settlement, nor are the intervening States to seek any advantage for themselves out of the conflict.

This is a very brief outline of some of the general principles on the basis of which Islam seeks to regulate social, economic and international relations. If these and other principles inculcated by Islam for the regulation of human relations and human intercourse were generally accepted and put into effect, most of the problems with which we are faced today would be put in course of solution.

The vast accession to man's power over the forces of nature has multiplied manifold his capacity for beneficent action, as well as for destruction. The process is going forward very rapidly. The problem that troubles mankind is: Will those who control this power and are in a position to determine and direct its application be anxious and able to ensure that it shall be used for the service of man and not for his destruction? The problem extends into many spheres. We are concerned with the answer, if any, which religion is able to furnish.

Through the ages religion has been the source of moral and spiritual values and standards. Since the opening of the scientific age, however, that is to say, since the start of the era of investigation and research into the operation and application of the laws of nature, it has been assumed in the West that there is a certain amount of conflict between science and religion. This sense of conflict was stressed and sharpened by incidents like that of Galileo's trial by the Holy Office and, in more recent times, by the attitude adopted towards Darwin.

In the West, this supposed conflict is deemed to have been resolved by the assumption that gradually gained acceptance, that science and religion operate within their own special but well-defined spheres which do not overlap. In consequence of this erroneous assumption, religion was, in the end, confined to the regulation and performance of Divine Worship and certain rituals and ceremonials. Ministers of religion and church authorities have made constant efforts to win back for religion its true position as the source of moral and spiritual values, but signs of revival notwithstanding, there is no assurance yet that people are eager to turn to religion as the principal source of guidance in the moral and spiritual spheres. In the meantime, the West's attitude towards religion is being very largely copied in the East.

What is the attitude of Islam towards the problem that we have set out above? We have already mentioned that there is no church hierarchy in Islam. Not only has intellect always been free, Islam has insisted upon the application of reason and intellect to all problems which man may encounter.

The very first revelation that came to the Holy Prophet of Islam was:

"Recite thou in the name of thy Lord who created . . . Recite! Thy Lord is most generous Who taught man by the pen, taught him what he knew not." (XCVI. 2-6)

There is at every step in the Quran an exhortation towards the exercise of reason and judgment. People are invited to reflect, to ponder, to understand. The Holy Prophet has said: "The pursuit of knowledge is an obligation laid upon every Muslim man and woman."

But the Quran does not stop short at general exhortations in support of learning and philosophy. At every step it draws attention to the phenomena of nature in support and illustration of spiritual truths, emphasizing the accord between nature and spiritual truth, thus excluding any possibility of conflict.

It goes further. It draws repeated attention to man's position as God's vicegerent upon earth, and lays emphasis upon God's bounty in making the universe subservient to man. This means that the universe is governed by laws and that, therefore, its operations are controlled and regulated, and that through research one can discover these laws and their operation. It also means that the whole universe and all its phenomena are at the service of man. Consequently, man must carry on research into the laws and workings of nature so as to obtain increasing mastery over the forces of nature, and to put these forces into beneficent service. There is thus no conflict between science and religion so far as Islam is concerned.

Islam claims that its guidance is universal and comprehensive. The Quran claims that it comprises lasting commandments and teachings which are of universal application.

"A Messenger from God, reciting pure scriptures, wherein are lasting commandments."

The Quran comprises all that was revealed before it and which was of permanent and universal application.

So much of it as had been forgotten and was still needed is revived in the Quran. That which was of local or temporary application has been abrogated and has been replaced by universal commandments.

"Whatever commandment We abrogate or cause to be forgotten, We bring one better than that or the like thereof. Dost thou not know that God has the power to do all that He wills?" (II. 107)

We have thus the assurance that if we turn to the Quran, we shall find therein the guidance that may be needed at all stages and in all spheres. The Quran, being the very word of God, is alive and dynamic like the universe, and the guidance that it provides not only keeps pace with the changing pattern of human life, but runs in advance of such changes. All that is necessary is that mankind should continue to maintain direct communion with its Maker so that Divine guidance may continue to be manifested to it.

To revert to our problem. Inasmuch as man has, within a certain sphere, been given the choice between different courses of conduct, there can be no surety that he will not make a wrong choice. But guidance has been provided, following which he can safeguard himself against making a wrong choice, or against the evil consequences of having made such choice.

All advance in knowledge and science is a bounty of God. His law is:

"If you put My bounties to beneficent use, I will surely multiply them unto you; but if you abuse or misuse them, then know that My punishment is severe indeed." (XIV. 8)

The problem is, what is it that will ensure beneficent use by man of God's bounties? We have already seen that Islam insists, for this purpose, upon the certainty of faith in the unity of God, and a vivid realization of full accountability for one's conduct, both here and hereafter; that is to say, faith in the life after death.

"Say, O Prophet, 'I am but a man like yourselves; it is revealed to me that your God is only One God. So let him who hopes to meet his Lord act righteously, and let him join no one in the worship of his Lord.' "

In fact, there are clear and striking indications in the Quran of the crisis with which mankind is confronted today. The spiritual cause of the crisis is described as mankind's repudiation in practice of the Unity, Majesty and Power of God. The remedy indicated is that man should make his peace with his Maker and return to the true worship of the One God.

Before we proceed to state these indications, it is necessary to remind ourselves that revelation often speaks in parables and similitudes. In this connection it is of particular significance that Jesus Christ himself often spoke in parables. One reason is that these parables often contain prophecies of great import, and it is of the nature of prophecy, which is designed to create and strengthen faith in the unseen, that it should be subject to interpretation. The import of what we are about to consider is, however, so clear that in today's circumstances there is not much risk of error in interpretation.

We should also remember that the events of the very brief period of his ministry spent by Jesus in the Holy Land, have come down to us in meager form. A great deal must have passed between him and his disciples which is not recorded in the Gospels.

Towards the end of the fifth chapter of the Quran, we read as follows:

"When the disciples said, 'O Jesus, son of Mary, is thy Lord able to send down to us a table spread with food from heaven?' he said, 'Fear God, if you are believers.' They said, 'We desire that we may eat of it, and that our hearts be at rest and that we may know that thou hast spoken truth to us, and that we may be witnesses thereto.' Said Jesus, son of Mary, 'O God, our Lord, send down to us a table from heaven spread with food that it may be to us a festival, to the first of us and to the last of us, and a sign from Thee; and provide sustenance for us, for Thou art the best of sustainers.' God said, 'Surely, I will send it down to you, but whosoever of you misuses it afterwards, and thus denies my favor — I will surely chastise them with a chastisement wherewith I will not chastise any other of the peoples.' " (V. 113-116)

It is clear that, according to the Quran, the disciples asked Jesus to pray that God should bestow material prosperity upon his followers. The first reaction of Jesus was to warn them against making such a demand, but they persisted and explained why they desired to be blessed with material prosperity. Jesus then prayed that God should bestow upon his followers material prosperity "to the first of us and to the last of us," that is to say, that Christian peoples should enjoy long periods of material prosperity both during the early ages and also during later ages. God accepted the prayer of Jesus and promised to bless the Christian peoples with two prolonged periods of outstanding material prosperity which should be a sign from God. But he also warned that if the bounties bestowed by Him were not properly used, and the people who were the recipients of these bounties did not maintain Communion with God, punishment would overtake them such as had not overtaken any other people.

No detailed comment is called for. History bears witness that the Western peoples who, since the fourth century of the Christian era, have constituted the bulk of the Christian community, have enjoyed two extended periods of outstanding material prosperity. We are witnessing the culmination of the second of these remarkable periods. The achievements of the last quarter of a century in the fields of science and technology would have been considered impossibilities at the close of the nineteenth century. Yet these very achievements have become a source of fear and dread through the enormous power which they have suddenly placed in the hands of man.

The prophecy that we have just referred to does not stand alone. There are other indications in the Quran that, when the time indicated in this prophecy draws to a close, the world would be ranged in two powerful groups opposing each other.

"Soon shall We attend to you, O ye two big groups." (LV. 32)

The Holy Prophet gave warning against the trials and tribulations of our present age, and when asked what would be the remedy against them, said:

"Keep constantly in mind the opening and the concluding verses of Surah Kahf (Chapter XVIII of the Quran), and ponder over the guidance therein contained."

The opening verses of Chapter XVIII read as follows:

"In the name of God, the Gracious, the Merciful. All praise belongs to God Who has sent down the Book to

His servant and has not put therein any deviation. He has made it a guardian that it may give warning of a grievous chastisement from Him, and that it may give those who believe and act righteously the glad tidings that they shall have a good reward wherein they shall abide forever. And that it may warn those who say, 'God has taken unto Himself a son.' No knowledge have they thereof, nor had their fathers. Grievous is the word that comes from their mouths. They speak naught but a falsehood. So haply thou wilt grieve thyself to death for sorrow after them if they believe not in this discourse. Verily, We have made all that is on the earth as an adornment for it, that We may try them as to which of them is best in conduct. And We shall make all that is thereon a barren soil." (XVIII. 1-9)

The concluding part of Chapter XVIII reads as follows:

"On that day We shall leave some of them to surge against others, and the trumpet will be blown. Then shall we gather them all together. And on that day we shall present hell, face to face, to those who believe not — those whose eyes are under a veil so as not to heed My warnings, and they cannot afford even to hear. Do those who believe not think that they can take My servants as protectors instead of Me? Surely, We have prepared hell as an entertainment for those who believe not. Say, shall We tell you of those who are the greatest losers, in respect of their works? Those whose effort is all lost in search after things pertaining to the life of this world, and they imagine they are doing good works. Those are they who disbelieve in the signs of their Lord and in the meeting with Him. So their works are in vain, and on the day of judgment We shall give them no weight. That is their reward — hell; because they disbelieved and made a jest of My signs and My Messengers. . . . Say, 'I am but a man like yourselves; it has been revealed to me that your God is only One God. So let him who hopes to meet his Lord act righteously, and let him join no one in the worship of his Lord.'" (XVIII. 100-107, 111)

The opening and concluding parts of this chapter warn against a severe chastisement which would take the form of peoples surging against each other, in consequence of which veritable hell would be let loose, and the earth would be converted into barren soil. The spiritual cause of this conflict, of this chastisement, is described as "ascribing a son to God," and "taking God's servants as protectors instead of Him."

The remedy is indicated in the very last verse of the Chapter:

"Your God is only One God. So let him who hopes to meet his Lord act righteously, and let him join no one in the worship of his Lord."

There are further indications with regard to the nature of this chastisement which are also striking. A reference to some of them might help us to appreciate the contingency that might overtake mankind unless God's grace and mercy are sought and won within the time that may be left.

We have already drawn attention to Verse thirty-two in Chapter LV, which refers to two big groups. Verse thirty-six of the same chapter, still referring to the two groups, says:

"There shall be sent against you two a flame of fire, and smoke; and you shall not be able to help yourselves."

The immediately following verses refer to the heavens being rent asunder and appearing like red hide, and men being caught between fire and smoke and fierce boiling water.

Here is another clear and explicit warning:

"Verily, We have ever been sending Messengers, as a mercy from thy Lord.

"Verily, He is the All-Hearing, the All-Knowing, the Lord of the heavens and the earth and all that is between them, if you would only have faith. There is no god but He. He gives life and He causes death. He is your Lord, and the Lord of your forefathers.

"Yet they play about in doubt. But watch thou for the day when the sky will bring forth a visible smoke that will envelop the people. This will be a painful torment. Then will the people cry: 'Our Lord, remove from us the torment; truly we are believers.' But how can they benefit by admonition when there has already come to them a Messenger, explaining things clearly, and yet they turned away from him and said, 'He is tutored, a man possessed.' We shall remove the torment for a little while, but you will certainly revert to disbelief. On the day when we shall seize you with the great seizure, then certainly we will exact retribution." (XLIV. 6-17)

We have, save for the briefest comment, refrained from interpretation of the texts quoted, both on account of limitations of time and because interpretation and detailed comment are, in the conditions of today, really unnecessary. Any thoughtful reader of the verses just given can gather a great deal of guidance if he will reflect over them. The indications of what may overtake mankind and why, and in what direction the remedy lies, are absolutely clear.

It is not our object to pile horror upon horror. We desire to stress, however, that a cataclysm of unparalleled severity and destructive power is here clearly foretold. Indeed, in the circumstances of today, this is no longer a matter of speculation. Unless adequate remedies are devised and put into effect there may be no escape.

Is there a remedy?

Remedies may be of various types. But, inasmuch as the indications are that the cataclysm that is threatened would overtake mankind as the result of certain spiritual causes, the real and effective remedy is the removal of those causes. Once those causes are removed, other devices will come into operation and will lead mankind out of the shadow of the cataclysm that threatens.

We must remember, and the opening verse of each chapter of the Quran reminds us, that the two principal attributes of God are that He is the Lord of Grace and the Lord of Mercy. With regard to punishment and chastisement His law is:

"I shall inflict My punishment on whom I will; but My mercy encompasses all things." (VI. 157)

God's purpose is to lead mankind into His grace and mercy; His purpose is not to punish. Misfortune and calamities overtake us in consequence of our defaults and transgressions, but the gates of God's mercy are ever open, and everyone may enter them through righteous action and humble supplication. Even when wrong has been committed, the door of repentance is open.

"Why should God punish you, if you make proper use of His bounties and if you believe? Surely, God is Appreciating, All-Knowing."

Here is an assurance of great comfort:

"Say, 'O My servants who have committed excesses against their own souls, despair not of the mercy of God, surely God forgives all sins. Verily, He is Most Forgiving, Merciful. Turn ye to your Lord and submit yourselves to Him, before there comes unto you punishment; for then you shall not be helped. And follow the best that has been revealed to you from your Lord before the torment comes upon you unawares, while you perceive not. Lest a soul should say, 'O my grief for my remissness in my duty in respect of God, and surely I was among those who scoffed at His signs,' or lest it should say, 'If God had guided me I should certainly have been among the righteous,' or, lest it should say, when it sees the punishment, 'Would that there were for me a return, I would then be among those who act righteously.' " (XXXIX. 53-59)

The true remedy, therefore, for the ills that afflict us today and that threaten to overwhelm us tomorrow, is for us to turn to God with the single-minded purpose of making our peace with Him, having sincerely determined that, in all matters whatever, our guiding rule shall be "Thy Will, and not mine." Truly, we stand again at the brink of a pit of fire. God's grace and mercy alone can save us. To win His grace and mercy we must turn to Him alone, the One God, ever Gracious, most Merciful, discarding all that may ever have been associated with Him and from whom mankind may at any time have besought protection, beside Him. There is no other way.

Once we turn to the One God in sincere repentance, He will lead us out of the shadows and the darkness into the light. He will guide us along the paths of peace.

"O People of the Book, there has come to you Our Messenger who unfolds to you much of what you had hidden of the Book, and passes over much. There has come to you, indeed, from God, a Light and a clear Book. Thereby does God guide those who seek His pleasure, along the paths of peace, and leads them out of every kind of darkness into the Light by His will, and guides them along the right path." (V. 16-17)

All knowledge proceeds from God. Man encompasses only so much of it as God pleases.

"He knows what is before them and what is behind them; and they encompass nothing of His knowledge save what He pleases. His knowledge extends over the heavens and the earth; and the care of them burdens Him not. He is the High, the Great." (II. 256)

He who has, in due order, vouchsafed to man the knowledge of the properties of the atom and of the principles of fission and fusion, surely has it in His power to bestow upon man the knowledge and comprehension of principles and properties which may provide adequate safeguards and full immunity against the aggressive use of nuclear power.

"There is not a thing but with Us are the treasures thereof, and We send it not down except in known measure." (XV. 22)

God constantly reveals Himself in a new state. Having revealed Himself as creator of nuclear power, He surely may go on to reveal Himself as its guardian and controller; for all is within His power and under His control. It is only by turning to Him that security may be achieved.

"Of Him do beg all that are in the heavens and the earth. Every day He reveals Himself in a different state." (LV. 30)

The two groups of whom reference has been made have been warned:

"If you have power to penetrate beyond the confines of the heavens and the earth, then do penetrate. But you cannot penetrate save with authority." (LV. 34)

But, with authority, from on high, there is no limit to beneficent achievement.

"He has given you all that you asked of Him; and if you try to count the bounties of God, you will not be able to number them. Verily, man is very unjust, very ungrateful." (XIV. 35)

He has, surely, also power to inspire the minds of those who are today in control of nuclear power, and are in a position to determine and direct its application, to agree upon measures which would ensure that such power shall be used only for the beneficent service of man, and shall not be employed for his destruction. He also has power to drive away from positions of authority those who continue to resist His will, and to oppose His designs.

"Say, 'O God, Lord of Sovereignty, thou bestowest sovereignty upon whomsoever thou pleasest; and thou takest away sovereignty from whomsoever thou pleasest. Thou exaltest whomsoever thou pleasest and thou abasest whomsoever thou pleasest. In thy hand is all good. Thou surely hast power to do all things. Thou makest the night pass into the day, and makest the day pass into the night. Thou bringest forth the living from the dead, and bringest forth the dead from the living. And thou bestowest upon whomsoever thou pleasest without measure.' "

Such is God our Lord. Let us, therefore, turn to Him, to Him alone, the True, the Living, the One God. Let us humbly beseech Him to make our night pass into day and to bring us forth alive out of death.

"O People of the Book, come to a word equal between Us and you—that we worship none but God, and that we associate no partner with Him, and that some of us take not others for lords beside God." (III. 65)

Our last observation is: "All worthiness of praise belongs to God alone, who has created, sustains, nourishes and, stage by stage, leads towards perfection, all the worlds."

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Liberal Judaism and the Modern Need

Solomon B. Freehof

LIBERALISM is always a revolt against the past in behalf of the future. The liberal breaks with tradition because of his faith in human destiny. Essential, therefore, to the psychology of liberalism is the feeling that the past is too much with us, that it ties our hands as we grope for a better tomorrow. To some degree this revolt against the past is justified. All the historic religions develop certain moods which become modes of acting and thinking. This gives them stability but they pay the price of inelastic conservatism. Since a changing world needs new ideas, or new applications of old ideals, these can only be made more easily available after a rebellion against the habituated past. Thus, it is for the sake of tomorrow that the religious liberal seems hostile to the habits of yesterday.

Since the yesterdays of the various religions differ from each other, their respective liberalisms must differ. The liberal in Christianity needs to resist different past habits rather than does the liberal in Judaism. Christianity has the inveterate habit of theology. From the days of earliest Greek influence Christian leaders have been theologians; and every new change in Christianity has involved a struggle against old creeds and a building of new ones. In general, the liberal Christian resists this age-old Christian habit of translating every problem into doctrinal or philosophic terms. The liberal Christian is generally an anti-creedalist. Instead, he represents active, ethical work for the improvement of society. He tends, therefore, to become "this worldly" instead of "other worldly."

The liberal in Judaism has an entirely different traditional habit to combat. Judaism has not been philosophic or theological except for brief scholastic intervals in the Middle Ages. Instead, it has always been activist, seeking practical commandments to obey. Hence, the habit in Judaism is to elaborate practical obligations, to increase commandments and prohibitions. In other words, the danger in Judaism is not creedalism, as in Christianity, but it is legalism. Therefore, the Jewish liberal is usually an anti-legalist. He fights against the claim of the ritual and ceremonial commandments, and asserts the higher claim of the ideal ethical and spiritual as implicit in the teachings of the prophets. He tends to be against the rabbinic lawyers and for the Biblical prophets.

This fact, that liberalism in Christianity must be different from liberalism in Judaism, has created some strange opinions. Isaac Mayer Wise, the master-builder of Reform or Liberal Judaism in America, firmly believed that modern liberal Judaism would become the religion of all of America. This erroneous, but touching, confidence sprang from the fact that he saw the rise of liberal Christianity, and noting that it understated the old Christian "other worldliness" and emphasized work in earthly society, was confident that it was moving nearer to Judaism. On the other hand, many Orthodox Jewish leaders attacked the liberal movement in Judaism on the ground that it was an imitation of Christianity. This, of course, was double exaggeration. Liberal Christianity was not Judaizing Christianity, nor was liberal Judaism Christianizing Judaism. Nevertheless, the fact is that the liberals, having somewhat diminished time-worn differences, have indeed approached each other, near enough at least to be able to understand, to appreciate, and to be of mutual help. That is why it is possible to have a world conference of all religious faiths. All liberals are modernists. All liberals are activists. All liberals are optimists. And all believe that *the past should serve the future.* This is a grand platform on which to meet.

Of course, liberals do not undo as much of the past as they think they do. The past lives even in the modern forms; and when liberals meet to help each other, they must ask, can my own past in its modern dress be of special help to the modern world? There-

fore, my own task as a Jewish liberal is to ask and answer, if I can, this question: Can Judaism, as seen by a Jewish liberal, be of inspiration and service to the world in its present situation?

Before this can be answered, we must ask, what is the situation for which a remedy is needed? What is the actual disease of the world? Simple diseases usually have simple remedies, but when an ailment is complex, many physicians will be consulted, many different diagnoses will be made, and a variety of remedies suggested. Thus, with regard to the moral and spiritual ailments of our age, the multiplicity of remedies being offered nowadays indicate the complexity of the disease. Magazine articles, sermons, and innumerable books propose a wide variety of remedies, since there is a wide disagreement as to diagnosis.

It would be helpful if we could do as the doctor does, namely, to begin by asking the patient, what troubles you? Where does it hurt? Or, what do you imagine is wrong with you? But how can we ask the patient when the patient is mankind and he is largely inarticulate? How, then, can we know what is actually troubling people and what they believe is spiritually or morally wrong with our world? It would seem difficult to elicit a widespread self-expression of these disquietudes, but it is really not too difficult. In America, at least, there is a way of learning the nature of the spiritual discontents in the hearts of a large and intelligent section of our people. We actually have an instrument of social-spiritual diagnosis, an index which we have not yet adequately made use of, namely, the ever-changing list of best-selling books. This list is in a definite sense a dynamic index of variation of inner attitudes.

The best-selling list of books is not something artificially concocted. If best-sellers could be artificially created by advertising, then every publisher would have some best-sellers on his list every year, and all publishing firms would be prosperous. But a publisher knows that it is impossible to foretell what sort of book the American people will deem to be vital during any particular year. The best he can do is watch the success of one publisher and imitate it as quickly as possible before the new public mood vanishes. One year, for some reason, three or four books about the ocean were bought in vast numbers. Another year, people were eager to read books about mountain climbing. These changes in sentiment and interest must be of some significance. The list can hardly be manipulated and, if read correctly, it can be an index to shifting moods and varying social needs.

For the last ten years, year after year, there have been on the best-selling list at least four books of definite religious content. This is an ethical, perhaps a spiritual, but certainly a psychological phenomenon. If we realize that every year for a decade, religious books have been made into best-sellers by the American people, we are dealing here with a fact, a massive fact. Undoubtedly, something has happened in the hearts of modern man. We do not quite know what it is, but it must be some sort of spiritual restlessness, a hunger; as to the specific nature of that hunger, we are not sure. Yet, the very fact that it expresses itself in this particular way, namely, in the best-seller list, gives us an opportunity for some closer diagnosis.

There is a clue in the type of religion found in these books. We note first that almost exclusively, the books are unconcerned with mystic, spiritual matters. People *should* be concerned with their immortality and the salvation of their souls in eternity, but the books do not show it. The books that acquire these millions of readers are nearly all of one type. They deal with the questions of how to live, how to be happy, how to face the world. The spiritual hunger of our day is almost entirely this-worldly. People want help from religion in the present problems, spiritual and ethical, of their daily life. The second characteristic of the best-selling religious literature, is that it is non-denominational. A Catholic writer will be read by hundreds of thousands of Protestants, and a Protestant writer by vast numbers of Catholics, and a Jewish author of a book on how religion can help us live in this age became the most successful best-seller of all.

Now, this tendency to be non-creedal and practical is precisely Liberalism. There is an unintended but unmistakable Liberalism in the popular religious books of the day. This Liberal, non-denominational spirituality is all the more interesting because the authors are chiefly churchmen. Evidently each writer is aware that through him, perhaps for the first time, his own religious tradition is speaking to a vast, undifferentiated group. The Catholic writers will indeed be Catholic, but not in a directly doctrinal way, and so with the Protestant and the Jewish writer. What the writers seem to strive for is not an enunciation of the theology of their respective traditions, but an expression of its psychology; not its doctrine, but its historic mood. The Catholic does not speak Catholic doctrine but speaks as a Catholic man, and so for the others. It is as if each writer, steeped in his own traditions, brings the moral mood and personality of his tradition to bear upon such modern problems as it can help solve and upon such contemporary burdens as it can

make bearable. Thus, the nature of these books constituting the imposing phenomenon of a decade of widespread literary popularity, gives us some insight into what modern man feels he needs. He seeks a guidance in this earthly life from whatever religious tradition it can come; he wants to see it justified and expressed in the character structure.

All of this urges a new task upon every modern religion. It must speak to all men who need ethical and spiritual healing. Beyond teaching its specific doctrines and specific duties to its own people, it must do something for all men who ask for help. It must bring to the modern, confused world its essential spirit, its mood, its personality. Speaking, then, in behalf of Judaism, we may phrase the task as follows: What is there widely relevant in Judaism for today? If a Jewish writer or dramatist or preacher is steeped in Jewish tradition and law, and is this-worldly in his interests and, therefore, a liberal, what sort of healing might he hope to bring to the sick soul and the confused conscience of modern man?

Victor Hugo said, "In the twentieth century hatred will be dead; the scaffold will be dead; war will be dead. And many will begin to live." This *is* the twentieth century. We are half way through it, and to us Victor Hugo's grand statement seems simply ridiculous. No responsible public man in the middle of the twentieth century could dare make such a confident statement. Yet the very fact that Hugo's statement seems so ridiculous to us, in itself is a symptom of a sickness in the soul.

We have come to a time in which world hope has begun to fade away. There have been other such ages of despair before this one. The Middle Ages also had a sense of impending world destruction, and its art expressed itself in the Dance of Death. But our age finds its despair the more painful because it was only yesterday that we lived in a world of hope. Just a generation ago, all of Western man was confident of the onward march of mankind, that tomorrow would be better than yesterday, and the twentieth century better than the nineteenth. The river of history was sweeping towards a bright and a permanent sunrise. The sudden change to despair over the world's future amounts to a sense of impending catastrophe. The average man is shaken by the feeling of the probable destruction of the entire fabric of human culture and civilization. Too suddenly for our peace of mind, we are plunged back into the dark mood of the medieval hymn, "Dies Irae," "the coming day of wrath," when "Solvet Saeclum," "the era will go up in smoke."

There is, indeed, something useful in such despair. This loss of easy confidence may offer an ethical opportunity. But if anything good can be made of this dark mood, it will be Christianity, especially in its new Protestant theology, which will be of especial help. But to the extent that some rebuilding of hope *is* necessary, there Judaism can serve, for it is in Judaism that earthly hope has built its firmest fortress.

Not that Christianity is devoid of hope. Both of the Biblical religions have it in ample measure. Both of them differ from the equally grand Greek civilization. The greatest literary products of the Greeks were classic tragedies. The Greeks were happy about today and despairing about the future. The two Bible religions were somber about today and hopeful about the future. Yet the two Bible religions differ as to the meaning of the word "future." Christianity tends to see the future as super-earthly, as a heavenly Paradise. This is not merely a difference in text, but a thorough difference in spiritual-ethical texture. The thousand years of the Hebrew Bible constitute, perhaps, the only example of a superb ethical spirituality which had only the vaguest intimation of post-earthly immortality. The "heaven" of the Old Testament was a heaven on earth. Even in the post-Biblical centuries in Judaism, when the idea of immortality entered Judaism and heaven was annexed to the kingdom of the soul, even then the hope for an earthly deliverance of mankind remained. The coming of the Messiah to establish earthly blessedness remained a living teaching all through the long life of Jewish experience. This was Judaism's firmest social conviction and Jewry's deepest consolation.

Is mankind, today, accessible to this ancient confidence in the world future? This is not a rhetorical question. It may be, however, a tragic one. The Communist world is taught by its doctrines that there is a grand future for mankind. It will indeed be tragic if the Western, non-Communist world, which only a generation ago lived in the atmosphere of scientific hope, should now remain permanently in a mood of apprehension, fear, and dread of imminent catastrophe. In a contest for the hearts of mankind, despair can never win over hope even though that hope be a Communist hope and may prove to be a delusion.

The Western world, for its own survival, needs to recover that old stubborn confidence in the future which never had left the Jewish tradition. There is a new possibility that this hope may become acceptable. It was precisely when the bloody Assyrian Empire threatened every land; it was in the time of Isaiah and Micah that the world first was given the good tidings that some day nations would beat their swords into plowshares and learn the art of war no more. This noble vision was rejected for two thousand years by the generality of mankind. This was understandable for war always had a status in the human heart which no vision could dislodge. War was adventure, war was profit, war was the expression of a man's true manhood.

But now we have the first evidence of a complete change. Instead of, as in the past, only a few choice spirits disbelieving in war, now all of mankind has reached the stage where war is looked upon as impossible to contemplate. Generals and admirals, Communists and capitalists, rich and poor, the stay-at-homes and the adventurous, civilians and soldiers have, for the first time, in the human story, come to a world-wide consensus that war has finally lost its glory and that by means of war victory can nevermore be attained. It is upon *the foundation of this new mood that the eternal Jewish attitude of an earthly hope and the eternal Jewish vision of an earthly Eden can well be rebuilt,* and to the extent that it is rebuilt within the shaken modern spirit, constructive social ethics will revive. Victor Hugo had spoken in the spirit of Judaism. He had also said what may well be prophetic, "The bird is perched upon the branch of a tree. The branch is shaken by the wind. But the bird sings

without fear because it knows that it has wings."

It was the discoveries in nuclear physics which have induced the disease of world despair, and it has been the growth of world Communism which is the second cause of spiritual-ethical disease. Those doctrines, which for three generations had been confined to a few revolutionists, have now become the doctrines and the mood of half the world. Their chief effect upon human character has been through the teaching of the class war, the inevitable class war which must be waged with every possible weapon, with iron resolution, and with unswerving hate. The world has been newly poisoned by fanaticism and has reversed the attitude attained in the last generation through the teachings of friendliness and tolerance. Communist fanaticism has created a reaction of bitterness in the non-Communist half of the world so that this age, an age of the fading faith in the future, has also become an age of ebbing liberalism. Differences are now disliked. Reasonableness now is weakness. The right to speak out is suspected as treachery. It is an embittered age. The good-natured tolerance is gone. Can it be recovered? Can it coexist with the stern conviction which we need today?

To the extent that patient tolerance is needed again, it might seem that neither Christianity nor Judaism can be of help. The historian, Toynbee, believes that Judaism is the source of fanaticism and has infected Christianity with that disease. He would prefer the Romans who were tolerant of many religions. Rome was a museum of the varied cults of the East. But the Romans were tolerant because they had no real religious conviction. It is easy to be tolerant if you do not care about the matter involved.

The early Jews and the early Christians were *not* tolerant. They were fighting against superstition and idolatry. Instead of the Roman tolerance rooted in indifference, they had a sort of fanaticism rooted in conviction. It would then seem hopeless to look to religion for that friendly attitude to other men's ideas, which has been lost during our passage into the modern age.

But Toynbee was not fully acquainted with the complete Jewish tradition. He only knows the early stage of Judaism, as reflected in Scripture, although there, too, there is plenty of love for the stranger and for humanity. The growth of total Judaism reveals the development of a new combination of conviction and tolerance which is, I believe, unique among the attitudes of world thought. Judaism as the first monotheistic religion had to preserve the light of spiritual faith like a candle in a world of pagan storms. It was, indeed, intolerant toward the Canaanite nations, whose superstition more than once threatened to blow out the only light of pure worship in all the world. But once monotheism was established the world-loving side of Scripture began to assert itself. First it came to the understanding that the idolatrous Canaanite nations no longer existed as such, but that they now were all mixed up into one humanity (Tosefta Kidd. V, 4). Then, that the peoples of the world are not really idolaters, but merely followers of old custom (b. Chullin 13b.). Finally, more specifically, that Christians and Mohammedans are worshipers of the true God, and are described in Judaism as "Children of Noah," who have their portion in the world to come.

There are many such passages in Jewish legal literature which, being written only for Jews, could not be suspected of apologetic purpose. There is no need to cite them. It is sufficient to say that they indicate a respect for Christianity as a true worship of the Creator and the teacher of God's laws of righteousness. The implication of the concept of the "Children of Noah," applied in Jewish law to Christians and Mohammedans, is particularly relevant to our day. Judaism is, of course, different from Christianity. Judaism involves special commandments encumbent upon Jews which are not encumbent upon Christians. The fact that Christians do not observe the special Jewish commandments is not deprecation of their faith. God asks of them to obey the seven commandments of the Children of Noah: justice and righteousness. That is all, and that is sufficient for a worthy worship. One interesting legal citation (Tos. Bechorot 2b) is sufficient to indicate the basic attitude. The old law forbade having business dealings with the idolatrous pagans lest a contract entered into would require an oath to be taken. The pagan would then swear by Mars or Diana and we, by entering into this contract with him, would thus encourage him in his idolatry. But, said this medieval rabbi in France (Rabbenu Tam), "We may make business contracts with Christians for, though they swear by their saints (and presumably by the trinity) they are directing their oath really to God. As for the fact that they add other holy personalities to God, that would be forbidden to us but it not forbidden to them."

What this means is that Christianity and Mohammedanism are not, in the eyes of Judaism, tentative or temporary religions. They are true religions as ordained by God, adequate for God's blessing. Judaism, with its additional duties, is specially ordained for Jews. In other words, the difference between great religions is God-ordained. It is a sacred fact. This combination of firm conviction and broad basic tolerance runs through all the post-Biblical centuries. It has its roots in Scripture, but its growth in all of history. This is an age which needs this special Jewish combination of firm belief and friendly respect for difference. To the extent that this can be taught, modern man will be able to hold the strong conviction which he needs, and yet, also, relearn the calm tolerance under which his spirit can find repose.

The First World War created a moral debacle in the Western world. The breakdown of old ethics, the old respect of public opinion, disappeared into the so-called "jazz era" and seemed to revive the moral corruption of the Restoration Period in English history. The Second World War was vaster in its extent, more shocking in its bloodiness. It must undoubtedly be creating some deep, moral shock which has not yet been clearly described. One effect was dealt with in a recent novel which has much more meaning than its light style would lead the reader to believe. There the hero, a returned paratrooper, is offered a grand business opportunity. The head of a vast enterprise who had devoted every waking hour and all his thought and energy to building up a position of influence and power, took to this young man and offered him the opportunity of a tremendous business future. To the shocked surprise of the older man, the young man refused the opportunity. He said that he did not want that sort

of a life in which family and leisure would be sacrificed to ambition; he just wanted comfortable advancement and security. This mood is fairly typical today. Young men seem to have had their fill of adventure in World War II. They want a peaceful life. They do not care for great risks. They want their future assured. They do not care to gamble. They want security. This is an age, a rather surprising one for America, when the word "success" no longer has a magic ring. This age of world despair, of angry intolerance, is also an era of the fading out of ambition.

This fact has been noted in many books and articles and has been rather bitterly decried. Was not America built by the older mood of boundless ambition, by the drive to rise to higher opportunities? Ambition, which is nature's endowment to every youth wherever he lives, dies out in every youth when he takes on the burdens and the dull drudgery of mature life. But in America this youthful ambition lived a few years longer in every person, and so America has always had, in every generation, millions of human life-years of extra ambition, a dynamic force which has made America economically and technically great. And now it seems to have faded out in this post-war situation. Many regret it as meaning a slowdown, a stalling of the machine of our special type of progress.

Indeed it does. But it also has its advantages. It is perhaps fortunate that in the present world situation the spirit of venturesomeness has somewhat faded. In the nuclear age we are lucky, perhaps, that we are also going through a period of the subsidence of dynamism. Venturesome ages can easily become war ages; and if in these few dangerous years people prefer security, this amounts to a national attitude of caution which will help us find the strength to endure, the patience to wait for a better day.

Yet to live at this new and slower tempo requires a different mood. America had long developed the spiritual atmosphere for the dynamic drive and the dream of ambition. But we have not yet achieved the new philosophy needed for the calm and the careful living from day to day. If that is what is needed, Judaism has it, for Judaism has developed an interesting relationship to the minutiae of daily living. All the great drives and world ambitions of prophetic idealism were gradually translated into the little disciplines of the daily commandments. Judaism has sanctified as spiritual and righteous hundreds of little rituals and deeds, until the average Jew learned to feel that he was worshiping God with almost every action in his life. He recited a hundred different benedictions before numerous minor duties every day in his life, and the reason for the strength of the cabalistic doctrines which from time to time grew powerful in Judaism was that the Cabala reminded the average Jew that each small action of his may be of cosmic significance and help to redeem the world. It is, therefore, a rather strange religion; a religion of holy minutiae; a religion of minor sacraments; a religion which believes that the nobility of life is built up like a coral reef.

In this it differs from Christianity. The difference is not that Christianity is a religion of creed and Judaism is a religion of deed. This trite saying is a libel on both religions. Both are interested in both action and belief. But it is a difference of direction. Christianity holds that if you begin with the right belief you will arrive at the right action. Judaism has come to believe that if you begin with the right action you will arrive at the right belief (b. Pesachim 50 b). Christianity is deductive. Judaism is inductive. It is absurd to ask which is the better way. But this may be said: In an age that had its dreams of greatness and great personal ambition, Christianity can serve especially to remind men to be humble. In an age such as this, where men are already humbled and are content with smaller duties, Judaism can assure them that these may be meaningful and build up into a worthy life.

Since the disease of the present age is highly complex, there are elements in it that require the remedies which Catholicism and Protestantism, Buddhism and Islam each possesses; but certain characteristics of the age can be well benefited if the spirit of Judaism is made available. Since it is an age in which world hope has faded, one in which tolerance has died away into fanaticism, and ambition weakened into mere economic security, there is need for the special teachings of that historic faith which always was sure of this world's great future, which uniquely blended the certainty of the rightness of its own faith and the justification of other faiths, *and which discovered for average men the minor sacrament of the daily task.* So it declares to the broken world: "Come to this fortress, ye prisoners of hope." (Zechariah 9:12)

Youth from Switzerland, England, Holland and Germany shown forming a cross on liner "Maasdam" as they arrived in New York City before starting cross-country tours of the United States. They are members of such liberal groups as the Free Religious Youth of West Germany, Unitarian-Universalist Young People's League of England, and Holland Free Christian Student Organization.

UNIVERSALIST NATIONAL MEMORIAL CHURCH

Corner 16th and S Sts., N.W.
Washington, D. C.

Church School and Adult Group	10 a.m.
Worship	11 a.m.

SETH R. BROOKS, D.D., *Minister*

All S-2 buses run to the church

THE IARF CONGRESS

WHENEVER and wherever several hundred people from several countries *representing several different religions* join in worship and study together, the event itself is notable. Such was the case in the Sixteenth Congress of the International Association for Religious Freedom chronicled in this number.

Christians, Jews, Buddhists, Moslems, and Hindus, not only joined in worship on the campus of the University of Chicago last month, they joined their thinking and applied their religious values and theories to some of the thorniest problems of our time. The results were hopeful rediscovery of common ground and a large area of common spiritual values, *and so* a united approach and (more important) a united position on several of the most troublesome areas of human controversy, as the brief summary of the congress recorded in this number shows.

The IARF delegates at Chicago were sufficiently definite and earnest in their discussions to vote to authorize their executive committee to set up a continuous study group "to develop common objectives and joint projects." Here, indeed, is an action that could result in great and creative contributions to world peace and brotherhood. In the strife-divided Middle East where Jews and Moslems and Christians contend in political and economic spheres, even a small but well-planned relief project manned by Jews and Moslems and Christians of the IARF might well become a balm of brotherhood for the healing of the nations.

The attendance at Chicago was encouraging. Even to the absent observer, the program was inspiring. The fact that five new member organizations from three different countries were added to the membership is also heartening.

We most earnestly hope that the apparent trend toward practical interreligious co-operation will become a dominant part of the continuing program.

The International Association for Religious Freedom is, of course, one of the smallest world religious organizations. If it will drop its old-time almost exclusive preoccupation with theory and join hands in needed action for humanity, it can, and will, become one of the world's greatest religious organizations. "The Kingdom of Heaven is like unto a grain of mustard seed . . . which is indeed the least of all seeds, but when it is grown, it is the greatest among herbs."

A.U.W. YEARBOOK

AS we turn the pages of the 1958 Association of Universalist Women's *Year Book,* we find an excellent kind of sameness running through many of those pages. Matters of organization, administration and general denominational information, together with program calendar and leadership conferences are presented comprehensively and efficiently as always. Universalism and the Universalist Church are given generous space. Special holidays and religious festivals come in for their emphases. Human rights and service obligations are presented effectively. All told, what we have just been summarizing constitutes a valuable manual in itself. But this is only three-quarters of the book.

The final twenty pages present worship services written by Universalist women. This twenty-five per cent of the book testifies both to the primary importance of worship in the A.U.W. program and the skill and insight of our women as leaders of worship. This is by no means entirely due to the fact that we have had ordained women ministers for many years although this has helped strengthen the confidence of our women. More important is the historic fact that we are a free fellowship of learners and worshipers. For many generations, Universalists at their best have stressed both the freedom and responsibility of the pulpit and the freedom and responsibility of the pews. One happy result of this process is that our women do not need to lean exclusively on their clergy for aid in worship.

CHURCH OF THE LARGER FELLOWSHIP

"Are You Lonely?"

Thus begins the usual "lonely-hearts" column. But, you know, there are lots of Universalists who move out to communities where there are no liberal churches. And they really are lonely for the type of fellowship-in-religion that meant so much to them in their previous residence. Some of these folks assuage the loneliness by joining other churches, just for the fellowship. But more just lose all contact with the Church. You could help by sending us the names of those who are now removed: *Dept. of Extension, 16 Beacon St., Boston 8, Mass.*

The Clarence R. Skinner Award

For the Most Significant Sermon of Social Concern of the Year

The Massachusetts Universalist Social Action Committee establishes the Clarence R. Skinner Award to be given to the preacher of the sermon which, in the Committee's judgment, best expresses Universalism's social principles. The award will be given for meritorious preaching, not necessarily annually. It is the purpose of the Massachusetts Universalist Social Action Committee to stimulate preaching which is concerned, in the words of the late Dean Skinner, with the social implications of Universalism.

The recipient of the Clarence R. Skinner Award will be suitably honored at the annual meetings of the Massachusetts Universalist Convention. The winning sermon will be published and its author presented the sum of $25.00.

Closing date for the 1959 Clarence R. Skinner Award will be March 1, 1959. Manuscripts should be mailed to The Clarence R. Skinner Award Committee, 125 Mount Vernon Street, Boston 8, Massachusetts.

Rules:

1 — Sermons submitted must have been delivered during the months for which the award is to be given, March 1 through February 28.

2 — Any minister or layman, regardless of denomination, may submit entries, but not more than three.

3 — Manuscripts must be typed, double space, with suitable margins and with the author's name on the first and last pages.

4 — Two copies of each sermon must be submitted. One copy may be a carbon.

5 — Since the winning sermon will be published, suitable footnotes must be appended to all copyrighted material.

6 — The winning sermon becomes the property of the Massachusetts Universalist Social Action Committee. All other entries will be returned provided sufficient postage has been enclosed.

7 — The decision of the judges will be final.

Committee of Judges:

ROBERT KNIGHTS, *Chairman*

DR. PHILIP R. GILES

REV. FREDERICK LIBBY HARRISON

MRS. EDWARD K. HEMPLE

EDWARD HOPKINS

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

REPORT OF SUMMER PROGRAMS

In September, when Universalist women will be resuming their local church activities, it would seem appropriate to review events which have taken place during the vacation period.

The August *Universalist Leader* carried the story of the first of the summer programs, the annual Flag Day observance at the Clara Barton Birthplace and Camps.

The same week, at Allerton House in Urbana, Illinois, the Midwest State Associations were holding their annual institute. Mrs. Earle T. McKinney, secretary of the national organization, was the general chairman and directed the workshop groups.

In June, immediately following their annual convention, North Carolina women held a three-day Institute at Shelter Neck. Mrs. Herman Genhart, a member of the national board, the convention speaker, was also a member of the institute staff.

Mrs. Emery L. Hamlin, Association President, served as dean of the A.U.W. Institute at Murray Grove, July 12 to 18. Dr. Fenwick Leavitt was the leader of the discussions on Universalism while Mrs. Hamlin and Mrs. Walter Worthington had charge of the workshops and evening programs.

The New York Association sponsored the institute at Unirondack as they have for the past several years. Mrs. Pomeroy, chairman of the Birthplace and Camps Committee, was in charge of the workshops. Mrs. Ellsworth Reamon was the dean and Dr. Reamon was the leader of the discussion groups.

Mrs. Woodworth L. Carpenter, president of the Rhode Island Association, was the dean and Mrs. Carle Rankin, a member of the Camps Committee, was registrar of the A.U.W. Institute at Ferry Beach, August 3 to 9. Mrs. Hamlin, Mrs. Arthur Webster and Eloise Wellington directed the workshops. The Rev. Albert Zeigler was the discussion leader. Special programs were planned for each evening.

Although her other responsibilities prevented Mrs. Bowman's attendance at the institutes, the several kits used for all institute workshops were compiled by her and assembled in the Boston office.

In August, Mrs. Hamlin, Mrs. Genhart and Mrs. Bowman went to Chicago for the I.A.R.F. Conference. Mrs. Hamlin was an official delegate for the denomination at the I.A.R.F. sessions and the voting delegate for the A.U.W. at the meetings of the I.U.L.C.W., the women's organization. Mrs. Bowman, a member of the general committee for the Conference, was also on the panel for the informal meeting scheduled for Universalists attending.

Members of the executive board have all been busy with Association affairs. Mrs. Genhart, chairman of the Service Department, visited Jordan Neighborhood House en route from North Carolina and also went to the Unirondack Institute for part of the week. Mrs. Robert Dick, first vice-president of the Association, conducted one of the Sunday morning services at the Clara Barton Camp. She also represented the Association on the committee which met to consider the future of Murray Grove. Mrs. Sallie Blanchard attended a meeting of the Rocky Mt. Church at which time the members were to take action on matters of interest to the Association which owns the building. She also planned to attend the August convention of the Georgia Association.

The summer months are busy ones for the A.U.W. treasurer who must sign all checks and there are a lot of them during the camp season! Promptness in signing and returning the checks is essential for the success of this procedure and Mrs. Nerney has always been most co-operative. This summer, while Mr. and Mrs. Nerney were abroad for six weeks, Edith Winn, the Finance Chairman, came to the Boston office at least once each week to sign checks and to take care of other financial matters. Mrs. Pomeroy's responsibilities as Camp Chairman continued throughout the summer months.

Except for the four days spent in Chicago for the I.A.R.F. Conference, Mrs. Bowman divided her time between the camps and the Boston office. At least part of each week was spent at the camps and when Mrs. Bowman was occupied in Boston, either Amy Lindsey or Eloise Wellington were at the camps to take care of administrative matters.

On June 1, Stanley Perkins became the first year-round superintendent of buildings and grounds of the Birthplace and Camp properties. Mr. and Mrs. Perkins, members of the Universalist Church in Auburn, Maine, will live in the farmhouse located on the Joslin Camp property. Mrs. Perkins, an experienced cook, served in that capacity at the boys' camp during the 1958 season.

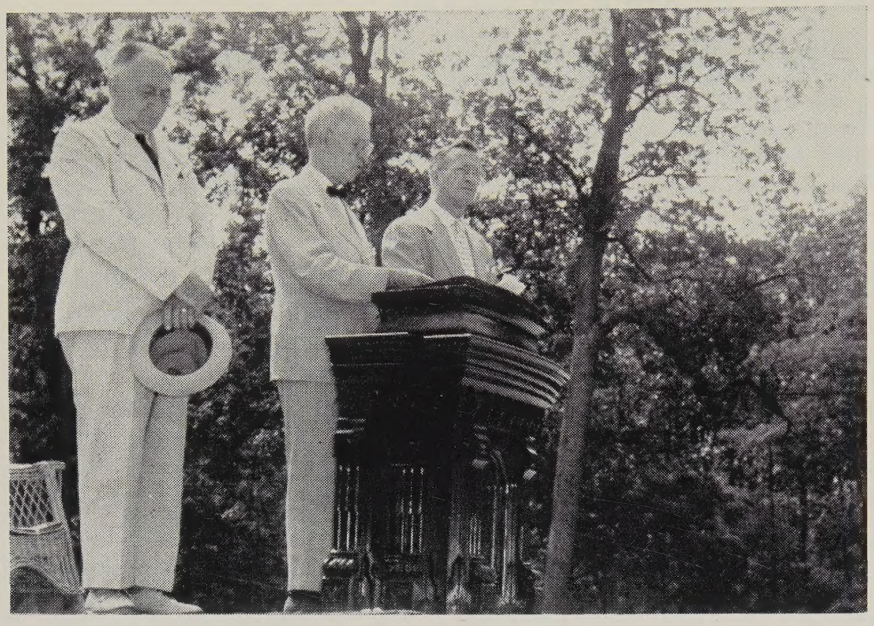
Since July 1, when Mrs. Earl Harlow resigned as custodian of the Clara Barton Birthplace and went to Maine to live, two Universalist women, Mrs. Frank Westerberg of West Hartford, Conn., and Mrs. Faunce Thorndike of Malden, Mass., have welcomed visitors and taken charge of the Gift Shop. Early in the fall, we hope to have the new custodians engaged and settled in the apartment in the ell of the Birthplace. Some five hundred persons from eighteen states and foreign countries visited the Birthplace during the summer. The Gift Shop has profited from the sale of articles to both visitors and campers.

The Boston office of the Association is a busy place even in the summer. The end of the fiscal year on June 30, means that Mrs. Harrison must close all accounts and have the books ready for examination by the auditors. Reports must be prepared for the members of the executive board and the coming meeting with the State Presidents' Council. During the summer, program materials are revised and new ones prepared and as they come in, requests for help are filled. Visitors are always

(Continued on page 223)

News of Churches and Church People

THIRD BUILDING DEDICATED AT MURRAY GROVE



Captain Louis Augustine, representing Lacey Township; Andrew J. Weakley, President, Murray Grove Association; Dr. Cornelius Greenway.

On Friday, July 4, at 10 A.M. the Dedication Service of the third of the three new buildings at Murray Grove, replacing the building destroyed by fire on August 11, 1955, was held. Andrew J. Weakley, President of the Murray Grove Association, made the opening speech using for his central thought "From ashes great things can come." Mr. Weakley spoke of the fire which entirely destroyed the large old hotel, as a blessing in disguise even though the insurance on the building was far less than half the cost of the new buildings. He stated that sacrifices had been made gladly by many who loved Murray Grove and what it stands for as the Birthplace of the Universalist Church. Mr. Weakley commended the architect Cyrus Springall, a Universalist from Malden, Massachusetts, as well as the contractor William Baillie of Forked River, for their personal interest and loyal service.

Captain Louis Augustine, representing Lacey Township, congratulated the association on the completion of the project which was started immediately after the destruction of the Old Murray Grove House. He emphasized the fact that Murray Grove, being the home of a religious organization, was valuable not only to its own members but to the community as well.

The principal speaker at this occasion was the Rev. Cornelius Greenway, D.D. of All Souls Universalist Church in Brooklyn, N. Y. Dr. Greenway went back into history preceding the Revolution when John Murray arrived at the shores of Barnegat Bay and met with Thomas Potter, the fisherman, who had built a church in which some day some preacher would preach of the *Universal Fatherhood of God* and the *Universal Brotherhood of Man* rather than of a punishing God. He told of John Murray being appointed chaplain in the Continental Army of George Washington and being the first Universalist preacher in America. John Rush of Philadelphia, a signer of the Declaration of Independence, was also spoken of as one of the very early Universalists.

Dr. Greenway not only spoke of the men of the distant past but also of those who made the New Murray Grove possible, among them especially, George and Mary Friedrich, whose tireless efforts will never be forgotten and in whose memory this last building was dedicated. It will always be regretted that these two loyal Universalists passed away just a few weeks before their dream for a new Murray Grove had come true.

About fifty members and friends, among them members of the community, were present at the services and remained to partake of a light luncheon. This service opened the 1958 season for Murray Grove which will end with Labor Day. Beginning July 6, church services have been held every Sunday at 11 A.M. in the Thomas Potter Memorial Church. Landscaping is being planned although results may not appear for another year.

The Rev. Helene Ulrich is resident pastor and manager for this 1958 season. Among Universalists serving on the staff are Gertrude Bronson of the Washington Church, Mrs. Anna Bergen of the old Hightstown Universalist Church, Dorothy Conant of the Silver Spring Church, Priscilla Taylor of the Fitchburg Universalist-Unitarian Church and Frank Gibson and Everett Malenstein of Rumson, N. J.

During July, Dr. Cornelius Greenway, Dr. Fenwick L. Leavitt and the Rev. Richard H. Bird, Jr. are listed as preachers. For August, the Rev. Mervin Helfrich and the Rev. Wilbur P. Parker will supply the pulpit.

The Annual Meeting of the Murray Grove Association will be held at 4 P.M., August 16, with the annual birthday party in the evening.

VISITING SOUTHERN CALIFORNIA?

Don't fail to attend beautiful Throop Memorial Universalist Church, 300 South Los Robles Avenue, Pasadena. Sunday mornings: Youth Fellowship at 10:30, Church School at 10:45; Worship at 11. Dr. Harmon M. Gehr, Minister.

WANTED
Used **Hymn and Tune Book With Services.** Will pay for ten to twenty.
OLIVE P. CALEF
Washington, Vermont

A.U.W.

(Continued from page 221)

welcomed by the members of the staff and this past summer we have been pleased to have women from places as far distant as California, Wisconsin, Minnesota, North Carolina as well as from towns nearer Boston. In August, the office was freshly painted and made ready for the new church year.

The first event in this new year will be the joint meeting of the executive board and State Presidents' Council to be held at Framingham, Mass., September 8 to 12. All members of the board and some eighteen Presidents from all parts of the United States are to be present for this important leadership conference which will have as its theme, Universalist "Re-View." Each department chairman will present a program, and denominational leaders will be present to speak to the group. One day will be spent at the camps, from which the group will go to the historic Oxford Church for the Service of Dedication. Miss Garry, of London, England, secretary of the I.U.L.C.W. will be present for part of the week at least. There will be time for the discussions and exchange of ideas and relaxation which are so valuable.

Another important occasion for Universalist women is the annual service of dedication which has been observed since 1935. The theme for this year is *Search for Reality* and the service is one which was written by Mrs. George Lapoint in 1951 and reprinted for use again this year. Whether the service is used for the first meeting of the year or on the traditional date, Ash Wednesday, we trust that all groups will plan to share in this service which is uniquely theirs.

The first number of volume XXXIII of the *Bulletin* will be mailed in September. It is the hope of the executive board that all Universalist women who are active in the Association program will receive this bimonthly publication. However, the increase in printing and mailing costs, make it important for local groups to inform the Boston office of changes in names and addresses.

October 24 is United Nations Day, an opportune time for Universalist women to turn their attention to the great humanitarian efforts of this international organization.

In November, the Camps will have an exhibit at the Boston Diabetes Fair. In other communities where a diabetes fair is held, Universalist women might well arrange for an exhibit on the camps. If notified in advance, the Boston office will supply pictures and material.

There are three topics which should be given priority in Association programs for the coming year: **Universalism,** a study of its philosophy and social principles; **Universalist Advance,** a survey and evaluation of the Universalist Church and its program: **Merger of the Universalist Church and the American Unitarian Association,** a matter upon which every Universalist should be well informed in order to vote intelligently when the time for this comes. Pamphlets for study and discussion of these topics will be available.

In December, stocking and baseball coincards for the Camps will be collected. If every Universalist woman who receives the **Bulletin** will fill at **least** one stocking and one baseball, we shall more nearly realize our share of the cost of camp operation.

Christmas Eve — a red candle lighted in memory of Clara Barton, and a time to resolve to follow her concept of service to all mankind. And so we come to a new calendar year, midway in the church year, when we can look back to this September and our hopes and desires to make this the best year the Association of Universalist Women have yet known. Now is the time to make a fresh start if we would realize this goal.

— A.S.B.

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MICHIGAN ASSOCIATION OF UNIVERSALIST WOMEN ANNUAL MEETING

The Association of Universalist Women of Michigan will hold its annual meeting at the Church of Our Father, Detroit, October 24-25, 1958.

The purpose of this meeting is to amend the Constitution of the Michigan Association of Universalist Women and to hear reports and to consider such other business as may legally come before it.

— GERTRUDE HUGHES, *State President*

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